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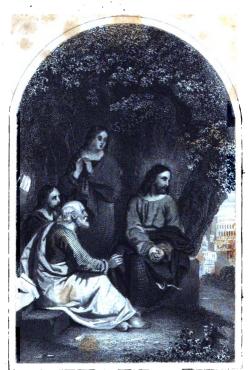
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## BREAD FROM HEAVEN; on, FOOD FOR THE SOUL.



W. Banks & Son, Edir

Thrist wegging over Jarusales.

# RREAD from HEAVEN

Rev. James Smith



Christ walking on the sea. .

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### BREAD FROM HEAVEN;

OB,

#### FOOD FOR THE SOUL.

BY THE

#### REV. JAMES SMITH,

#### CHELTENHAM;

AUTHOR OF "GOOD SEED FOR THE LORD'S FIELD,"
"BARLY AND LATTER BAIN," ETC., ETC.

HALIFAX:

MILNER AND SOWER F. SIMPKIN AND MARSHALL, LOI

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#### PREFACE.

THE soul needs food as well as the body. while multitudes pay much attention to feeding the body, they neglect the soul. This proves the power of sin, and displays man's folly. The soul must be fed, or it will starve; and the man that starves his soul, will enjoy but little real comfort. The inward craving felt by some, and the depression felt by others, indicates that the soul needs food, Some try, like the prodigal, to feed the soul with husks; but it will not do, it must receive the food convenient for it. Food suited to its dignity and immortality, adapted to its state as a sinner in the sight of God, or a believer in the Lord Jesus Christ, is required. This food is plentifully provided in God's word, and is offered to us without money and without price. What Jesus said to the hungry multitude once, he still says to us, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed."

What then is the design of this little book? It is an attempt to break the bread of life into pieces, and to present it in different portions to the sinner and the saint, the seeker and the happy believer, the sick and the healthy, the young and the old, the healthy and the dying. Here is something for every class, something suited to every condition, and something which, if the Holy Spirit blessit, will counsel or comfort, direct or deter, advise or admonish, reprove or encourage, as the case may require. May the Holy Comforter convince the sinner, comfort the seeker, encourage the disheartened, direct the perplexed, cheer the desponding, and deliver the tempted, through the instrumentality of this little work. Reader, pray before you read, and pray while you read, that the Holy Spirit may render it a blessing to you; and when you have read it, lend it to a friend, or give it to a relative, and pray that it may be made a blessing to them. O that Jesus may be honoured, God glorified, and souls be benefitted by this effort, for the Saviour's sake!

JAMES SMITH.

Cheltenham, April, 1857.

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#### BREAD FROM HEAVEN;

OB,

#### FOOD FOR THE SOUL.

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#### THE WAY TO PLEASE GOD.

"How he may please the Lord."—1 Con. vii. 82.

THE Apostle, in replying to several questions, sent him by the church at Corinth, teaches us that we should live detached from the world, holding all the things of time with a very loose hand. We are only here for a time, and it may be a very short time; therefore the pleasures or pains, the acquirements or losses of the present, will not affect us long. We should pass through the world as those who are not of it, keeping ourselves distinct from it. Influenced by other principles, walking by another rule, we should aim at another end in all we do. The one end of the unmarried, according to the Apostle, was to please God; and this is the great end for us all to keep in view. is worth a moment's consideration in comparison with this, "How I may please the

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Lord?"—the Lord who created me by his power, redeemed me by his blood, sanctified me by his grace, and promises that I shall dwell with him in glory for ever. Be this our subject, then, for a little season, and let us ask, "How may we please the Lord?"

If we would please God, we must receive right views of him into our minds. We must conceive of him as lovely. He has given us such a revelation of his nature, attributes, and perfections in his Word, and in the person of his Son, as will, if received into the mind and heartily believed, incline our hearts to seek to please him. Here he is represented as infinitely loving, and impartially just. The former inspires us with confidence, the latter fills us with reverence. Because he is love, I shall not slavishly fear him; and because he is impartially just, I shall not attempt to take undue liberties with him. Let us study the character of God as revealed in Jesus, praying the Holy Spirit to unfold that character to us, and we shall love him, and as a natural consequence of our love, seek to please him.

If we would please God, we must first be reconciled to him, and live at peace with him. This brings us to the cross. At the cross alone can we be reconciled to God. Here it is that we see God in Christ, reconciling the world unto himself, not imputing their trespasses unto them. Here I hear God saying, "Sinner, I want you to be reconciled to me,

I will pardon all your sins, I will forget all your transgressions, I will treat you as a friend, if you do but surrender yourself to me. I only ask your confidence and your love. I have given my Son to suffer, bleed, and die in your stead; and now I am prepared to place to your account the merit of all he has done and suffered." This subdues the heart, destroys the emmity, produces repentance, begets confidence, and draws forth love. Reconciliation is effected. The soul is at peace with God, and the way to maintain peace, is to have constant dealings with the blood of Christ. To view God as the God of peace, and make it the one business of life to please him.

If we would please the Lord, we must exercise filial confidence in him. God wishes us to call him Father, and treat him as a father. Nor will he be pleased with us except we do so. Hence he lovingly speaks to us, as if he were asking a great favour of us, and says—"Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth." "Call me Father, treat me as a father." Now the child has confidence in the father's wisdom, care, and kindness; just so should we. The child obeys his father without reasoning, and expects him to fulfil his word without gainsaying; so should we. The testimony of Paul is striking—"Without faith it is impossible to please him; for he that cometh to God must believe that he

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is, and that he is a rewarder of them that

diligently seek him."

If we would please the Lord, we must keep the eye directed to kim in all things. We must act as under his eye, and act as those who must give account to him. If we lose sight of God, we shall be sure to displease him. In all our ways we must acknowledge him, and then he will direct our steps. We must look to him for wisdom and strength, for will and direction, and do everything as in his presence. As the eyes of a servant are unto the hands of his master, and as the eyes of a maiden are unto the hands of her mistress, so should our eyes be constantly up unto the Lord.

If we would please God, we must endeavour cheerfully to acquiesce in his will. His will is like his nature, and his nature like his law, holy, just and good. Now if God's will is holy, just, and good, then whatever God wills is so; and if whatever God wills is holy, just, and good, it is but reason that we should acquiesce in his will. The will of God is the law of the universe. The will of God not only rules the vast whole, but every, even the minutest part. He doeth according to his will in heaven, in earth, and on the He wills to permit, or he wills to work, whatever takes place, and all with a view to the best interests of his people, therefore, it ought to be our daily aim to bring our wills to acquiesce with his will. Nor shall

we ever be happy until it is so. God is pleased when we heartily wish him to rule, and desire that in all things he should have his way; and while God is pleased, we are

both happy and holy.

If we would please God, we must be clothed with humility. God resisteth the proud, but giveth grace unto the humble. Foremost among the things that God hates, is a proud look. When humbled under a sense of his goodness and our own vileness, we receive everything from him with gratitude, and lay low at his feet, confessing our sins, and admiring his grace, we please him. A deep sense of our unworthiness, connected with steady confidence in God, and expectation of all promised blessings from God, is pleasing in his sight. It is not humility to doubt, fear, and despond, these things more frequently spring from pride. True humility believes when God speaks, acts when God bids, waits when God commands, expects when God promises, and stands silent while God reproves. It yields to God, is silent be-

fore God, and always justifies God.

If we would please God, we must honour his beloved Son. "This," said Jesus, "is the will of him that sent me, that all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father that sent him." To honour Jesus is to believe him, confide in him, imitate him, and worship him. If I

would please the Father, I must think highly of Jesus, speak well of Jesus, and act becomingly toward Jesus. I must look to him as my Prophet to teach me, as my Priest to atone for me, and as my king to rule over me and in me. I must admit his claims, believe his doctrines, trust his promises, wear his robe of righteousness, rely on his atoning blood, practise his precepts, copy his example, and spread his fame. I must enthrone him in my affections, crown him in my songs, and prefer him in my heart of hearts. The more I honour Jesus, the more God is pleased with me, and the greater proof I have of the Holy Spirit dwelling within me.

If we would please God, we must watch and strive against inward sin. If sin has power in the heart, it will rule in the life; and if sin is not watched over, confessed before God, and daily pardoned by God, it will rule in our mortal bodies. Nothing offends God but sin, and no sin offends him like the sin of his own children. If we indulge in any sin, we cannot please God, nor shall we be allowed to enjoy communion with God. But sin is always indulged if it is not sought out, dragged to the cross, and exposed before God's throne. In vain do we talk of pleasing God, if we do not watch against our easily besetting sins, and strive to overcome them in strength derived from God, O for more tenderness of conscience, more hatred

to hidden sin, and more jealous watchfulness over the evils that lurk in our hearts!

If we would please God, we must be zealous in his cause. God identifies himself with his cause on earth. His honour is involved in He glorifies himself by it. He requires us to view it as he does, feel toward it as he does, and act in it as he does. He hates indifference and lukewarmness. He loves to see life, energy, determination, and zeal. How then can he be pleased with us if we think more of our own interest than his; do more for our own gratification than for his glory? If we are lively in the world, and indifferent in the church? If we are zealous for gold, but careless about godliness? It cannot be: Phineas was commended, and received the promise of an everlasting covenant, because he was zealous for his God, and Laodicea was threatened and punished because it was luke-warm, and neither hot nor cold.

If we would please the Lord, we must carefully avoid what displeases him; especially, loving the present world. This caused the apostacy of Demas, and has ruined thousands besides. Therefore the apostle John wrote to the brethren—"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not him." And what is in the world? Wealth, honour, pleasure. Christians are not of the world, even as Jesus was not of

the world. They are therefore called upon to come out of it, and be separate from it. They should be influenced by other princi-ples, walk by other rules, and seek higher and holier ends. When we are on terms of friendship with the world, imbibing its spirit, adopting its maxims, and enjoying its pursuits, then we displease God, for "the friendship of the world is emnity with God, if any man be the friend of the world he is the anip of the world is emnity with God, if any man be the friend of the world he is the enemy of God." So also, when we grieve the Holy Spirit. And the Holy Comforter is grieved whenever we indulge in any sin, encourage low thoughts of Christ, or lose sight of the great end of our vocation. Once more, when we indulge in sloth and self-indulgence. How many are slothful now! How much self-indulgence prevails among professors now! How little mortifying of the flesh, putting off the old man, or being crucified with Christ, do we witness now! How many walk on the very margin of Christian liberty, and how many step over the boundary line. Yet it is said by the Apostle—"If ye live after the flesh, ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live.

Finally, if we would please the Lord, we must in all things aim at his glory. For this purpose he created us at first, and for this purpose he redeemed us, at the expense of the life of his Son. Therefore he says to us—"Ye are not your own, ye are bought

with a price, therefore glorify God in your bodies, and in your spirits which are God's." And to shew that this is to be carried out into all the circumstances of every day life. he says-"Wherefore, whether ye eat, or drink, or whatsoever ye do, do all to the glory of God." God's glory is therefore to be consulted in everything. In the provi-sions of the table, in the active duties of life, in our dress, in our pleasures, down to the minutest particular, we should aim at God's glory. This is the way to be holy, and this is the way to be happy. How many evils would be avoided, how many dangers would be escaped, and how many temptations would be overcome, if we were in the habit of asking before we act, "Will this glorify God?" determined if it will not, to refuse to engage in it. Then, yes then, shall we please God, when every purpose is formed, every plan laid, every purchase made, and every engagement entered into, with a view to the glory of God.

Observe, God is easily pleased, if our spiritis filial. As the parent in nature is pleased with a mere trifle from a child, if it manifests an affectionate disposition, and a desire to please, just so is our heavenly Father. We cannot be happy, if the grace of God is in our hearts, unless our ways please God. This is impossible, because there will be no sweet communion, no refeshing communications, no cheering smiles, no witnesssing of the Spirit

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in our hearts. The grand object to be pur-sued by us, is pleasing God. On this our heart should be set. To this should all our efforts tend. For this purpose should everything be done. If we have the inward conci-busness that we are pleasing God, we need not fear anyone or anything. What can harm you if ye be followers of that which is good. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. Sweet must have been the satisfaction of Jesus when he testified to the Jews concerning the Father—"I do always those things that please him." Precious, also, was the testimony borne to Enoch before his translat:on, that "he pleased God." If God is pleased with me, let the world frown upon me, let Nature be convulsed around me, let the most terrible visitations be witnessed by me, my heart shall not fear, but with one of old will I say-"Therefore will we not fear though the earth be removed, and the mountains be carried into the midst of the sea;" for if God is pleased with me it must be well with me, and well for ever.

But no unconverted sinner can possibly please God; for it is written—"So then, they that are in the flesh cannot please God." No, there must first be faith in Christ, submission to the righteousness of God, reconciliation through the blood of the cross, and an entire surrender to a sovereign God. Regeneration is not only neccessary to prepare and make us

meet for heaven, but it is equally necessary to enable us to pleaseGod on earth. Reader, you must be born again, for if you are not, God is displeased with everything you do, and everything you say. Your very tears and prayers call for his just wrath. It is only by fleeing to Jesus and receiving Christ as God's free gift, that God will be pleased with you, listen to you, and richly bless you.

O come, thou wounded Lamb of God! Come wash us in thy cleansing blood; Give us to know thy love, then pain Is sweet, and life or death is gain.

Take our poor hearts, and let them be For ever closed to all but thee: Seal thou our breasts, but let us wear That pledge of love for ever there.

How can it be, thou heavenly King, That thou shouldst man to glory bring; Make slaves the partners of thy throne! Deck'd with a never-fading crown?

O Lord, enlarge our scanty thought, To know the wonders thou hast wrought: Unloose our stammering tongues to tell Thy love immense, unsearchable!

First-born of many brethren thou, To thee both earth and heaven must bow; Help us to thee our all to give, Thine may we die, thine may we live.

#### THE POWER OF CHRIST.

"He is able even to subdue all things unto himself."
—Phil., iii. 21.

THERE is nothing that we want so much as The Lord has been teaching us this for a considerable time. We have plenty of means, but without power they will not accomplish the end at which we aim. have a tolerable stock of knowledge; but knowledge, without Divine energy, is comparatively powerless. No sinners are converted, no saints are sanctified, no churches are raised, no foes are conquered, simply by knowledge. There is power in the Church, or nothing would be done; there is not much power in the Church, or more would be done. God is working, but we want to see greater things. We look around us often on the masses, and feel discouraged; but when we turn to God's word, we see there is no need for this. Jesus, our Jesus, has all power both in heaven, and in earth. He is able to do exceeding abundantly above all that we can ask or think. "He is able even to subdue all things unto himself."

Let us carry this thought with us into the

world. Look at its ignorance, how dense. how wide-spread, how dangerous; look at its infidelity, how daring, how boastful, how mischievous; look at its formality, how freezing, how stupifying, how destructive; look at its enmity to God and goodness, how deep-rooted, how active, how powerful; look at its position, in the arms of the wicked one. not such a view calculated to paralyze our efforts, and fill us with despondency ! Yes, if we look at it from man's stand-point. But look at it from the Christian's stand-point. Go to work in it as God bids you; and if tempted to doubt, if dispirited by the vastness of the work, or cast down by the apparent want of success, remember that your Lord and Master "is able even to subdue all things unto himself." Aided by him, a worm shall thresh the mountains and beat them small. Accompanied by him, the feeblest labourer may face the greatest difficulty, and demand, "Who art thou, O great mountain?" and with confidence exclaim, "Before Zerubbabel, thou shalt become a plain." yes, "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed; and all flesh shall see it together; for the mouth of the Lord hath spoken it." The zeal of the Lord of hosts shall perform this. Look then, Christian, look upon this poor, ignorant, infidel, formal, and wicked world; then take up the glass of prophecy and look forward, and what a glorious change you see. The wilderness and solitary place shall be glad, and the desert shall rejoice and blossom as the rose. God hath said it; there can be no doubt about it; for Jesus "is able even to subdus

all things unto himself."

Let us carry this thought into the family. Believer, thy house may not be with God, as you desire. There may be much sin, much disorder, and many things to pain thy mind. Look at thy wayward son-at thy trifling daughter; how obstinately they persevere in a course that wounds thy heart, and shews their preference of evil, after all thou hast said and done. Thy heart sinks at times. Thou art fearful of the worst. Thou thinkest, if they should die unconverted; if they should perish in their sin; if I should have to witness against them at the bar of God, and testify to their deliberate and often repeated rejection of Christ and the Gospel. Such thoughts and suppositions distress thee; yet thou hast used all the means thou couldst, and now thou art tempted to give up. Give up! Never: go on ploughing in hope, and sowing in hope. Thou hast sown thy seed in the morning, go on and sow it in the evening, for thou knowest not which shall prosper, this or that, or whether both shall be alike good. Never doubt, droop, or yield to despondency; but remember, however careless, trifling, or bad thy relatives may be, Jesus "is able even to subdue all things unto

himself."

Sunday School teacher, carry this thought with you into the school. Your children, after all the prayers you have offered, after all the means you have used, after all the hopes you have encoureged, your children are unconverted still. Some of them are indifferent; some are dull and stupid; some are hard and unimpressive. After all you have done, you see no fruit, and are ready to cry out, "I have laboured in vain, I have spent my strength for nought and in vain." You are almost ready to throw up your com-mission, and desert your post, for you con-clude that it is really of no use. Of no use! Did not your Saviour say to you, "Go and teach?" Did you not go because he bade you? Do you not teach for him? Is it not his work? Is it not for his glory? Give up; no, no, never do that; but rather seize this strong staff, and say, I lean on this; "He is able even to subdue all things unto himself."

Servant of God! Minister of Jesus Christ! Pastor of the Church! Here is a source of comfort and encouragement for you. Look at the Church of God. What do you see? Among some, jealousies, envyings, and eviliness, and much sensuality, Among others, selfishness, disunion, and inactivity. In all.

something calculated to grieve thy spirit, draw sighs from thy breast, and earnest prayers from thy soul. Such a want of co-operation: such intense worldliness; such self-seeking. These things depress and discourage thee. In addition to which there are so few conversions, so little decision for God, or separating from the world, among the members of thy congregation. Thou hast prayed, laboured, and lived in hope; but hope deferred has made thy heart sick, and thou art yielding to gloom. Yield not, my brother; yield not. Grasp this thought firmly, and carry it with thee into every part of thy work, "He is able to subdue even all things unto himself."

When we look into our hearts, let us carry this assurance with us there. For what we discover there at times, shocks us and fills us What coldness! What hardwith alarm. What carnality! What proneness to wander from all that is good, and to take part in all that is bad! What desperate depravity! What seeds of corruption! What unutterable evils we discover there. have we been made to cry out, Can ever God dwell here? Can any one with such a heart be the object of the Saviour's love, or be at all the subject of the work of the Holy Spirit? Nothing appears to be so desperately bad, so fearfully wicked, as the human heart. What then are we to do? Doubt? No. Question our interest in Christ? No.

Sit down in gloom and sadness? No. Rather. when we see the worst of ourselves, let us hold the promise with a firmer grasp; let us look to Jesus, with more intense desire; and let us take encouragement from this glorious fact, " He is able even to subdue all things unto kimself." Yes, he can cleanse thy heart, and make it pure. He can purge thy spirit, and make it holy. He can purify thy affections, and fix them all on God. He can sanctify thee wholly, body, soul, and spirit, and present thee faultless before the presence of his

glory, with exceeding joy.

If human nature is to be transformed; if we who bear the image of the earthy, are to bear the image of the heavenly, Divine agency must be employed. Jesus, and Jesus only, can raise the dead, give sight to the blind, hearing to the deaf, strength to the weak, holiness to the depraved, and salvation to the The power, necessary to subdue the stubborn will, to transform this miserable world, to regulate the disordered school, to sanctify the unholy family, to adorn and beautify the Church, and to purify and ele-vate the heart, is possessed by Jesus. "He is able even to subdue all things to himself."

Jesus is accessible and yields to prayer. We know where to find him. We know how to approach him. We know what to say to him. We know what will prevail with him. His disciples at Emmaus constrained him, and he went and supped with them. So may

we, by fervent, frequent, importunate prayer. He will yield to the hearty, earnest, persevering prayers of his people. Let us therefore aim and strive to bring the all-subduing power of Jesus with us wherever we go. that, if we go into the world, seeking the conversion and salvation of its poor deluded votaries, we may succeed. For what is sin before the power of the Saviour? What is the resistance of the creature before the omnipotence of the Creator? What is Satan with all his artifice and devices, before the name and energy of the Son of God? If the Lord be with us, we shall be strong and drive him out. If we have Christ's warrant for what we do; if we aim at God's glory in what we do; if we proceed by the rule of God's word in doing; then, never, never, let us succumb, or yield to fear; for greater is he that is with us, than all that can be against "Greater is he that is in us, than he that is in the world." O wicked world! thou hast slain God's servants, thou hast rejected Christ's Gospel, thou hast boasted of thy prowess, thou hast gloried in thy shame, thou hast thought thyself to be invulnerable; but there is one who will conquer thee, either by his grace, or majesty; for "He is able even to subdue all things unto himself."

Let us set our hearts upon bringing the allsubduing power of Jesus to bear upon our families; then will our sons be as plants grown up in their youth, and our daughters will be like the polished corners of the temple. Mother, despair not of thy daughter; she may be haughty, she may treat thy efforts to subdue her proud spirit with contempt; she subdue her proud spirit with contempt; she may wring thy heart, and force tears from thy eyes; but the power of Jesus will subdue even her. Pray, pray; plead, plead; give the Lord no rest until she bows to his sceptre, and sues for pardon. Father, give not up thy son, but try to bring him to Jesus; and if thou canst not, try and bring Jesus to him. He may choose bad companions. He may indulge in vicious practises. He may set at nought all thy counsel, and reject all thy reproofs. He may be sunk low, very low. But Jesus can subdue him. Jesus can bring him up out of the most horrible pit, and extricate him from the miry clay. He can make the proud rebel, a humble, obedient, subject; and the child that had almost dient, subject; and the child that had almost broke thy heart, thy chief comfort and joy. Teachers, set your hearts upon bringing the

Teachers, set your hearts upon bringing the all subduing power of Jesus down upon your schools. Never give up a child unless you can find a match for omnipotence. Never yield your point until you gain it; and let that point be the conversion of every child in your class. You may be weak. Your talents may be small. Your advantages may have been but few. Your scholars may be worse than ordinary, the very rif-raff of society, the scum of the lowest parts of the town. Never mind; pray, pray; plead, plead, plead;

until the Lord shall make bare his arm. "He is able even to subdue all things unto himself."

Ministers of Christ, let us set our hearts more than ever upon bringing the all-subduing power of Jesus into our churches and congregations. There is no evil that it cannot rectify. There is no mountain which it cannot level. There is no foe which it cannot subdue. There is no work which it cannot achieve. Do we want more love, more union, more self-denial, more active efforts, -in a word, more holiness, and more usefulness? Well, we do; then let us remember. however rough the materials, however difficult the task, however ungenial the soil, " He is able even to subdue all things unto himself." Or, do we look into our congregations and desire the conversion of the unconverted. the decision of the enquiring, and the entire consecration of all who know the Lord? Or, do we look upon empty seats and long to see them filled; or upon neglecters and despisers of the means of grace around us, and long to see them brought under the word? let us pray, pray; plead, plead; until the Lord open the windows of heaven and pour us out the blessing. Let us set our hearts upon the work more than ever. Let us consecrate ourselves to our one object more than ever. Let us cry mightily unto God, while we employ all legitimate means; remembering that "He is able even to subdue all things unto himself." And this mighty one is our

master. This mighty one loves us. mighty one is deeply interested in us and our work. This mighty one will get glory by granting us our desires.

Let us, finally, set our hearts upon bringing the all-subduing power of Jesus to bear on our-selves. This will subdue our corruptions, correct our tempers, control our lusts, strengthen our graces, brighten our evidences, beautify our lives, and fill us with the fruits of righteousness to the praise and glory of God. Heart evils can only be subdued by divine power. Satan can only be conquered in the strength of Jesus. Only by the Spirit of Christ can we mortify the deeds of the body, crucify the old man with his deeds, cleanse ourselves from all filthiness of flesh and spirit, and per-fect holiness in the fear of the Lord. Let us then, pray, pray; plead, plead; until we are endued with power from on high, and stand forth as living speaking illustrations of the fact, that Jesus "is able even to subdue all things unto himself."

### LOOK OUT OF SELF.

I FIND many persons who are entitled to freedom, still held in bondage. They ought to be happy, but they are dejected and de-Confidence should characterise them, but instead of this, they are full of doubts and fears. Why is this? Simply because their eye is not fixed on Jesus; and on Jesus alone. There is a looking into self: an attempt to find something in self to warrant confidence in Christ. But this will never be found. The word of God is the on-Iv and all-sufficient warrant for our faith. The word says, "Believe in the Lord Jesus Christ." "Run the race set before you, looking unto Jesus." And the Lord Jesus, speaking to us himself, says, "Look unto me and be ye saved, all ye ends of the earth, for I am God, and besides me there is none "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whatsoever believeth in him should not perish, but have everlasting life." So, that in looking to Jesus we shall be saved. or have everlasting life. Still, it is very difficult for some minds, to look entirely away from self and all within them; and to rest 30

simply, entirely, and alone upon Christ, without them.

I will illustrate this by a case that came under my own eye. A young person was brought under my ministry many years ago, and under a sermon from these words, "What wilt thou in the swellings of Jordan?" was deeply convinced of sin. She began to seek the Lord, but could find no peace or rest for her soul. She passed through many changes outwardly, became a wife and a mother, but was still entangled in the yoke of bondage. She was a stranger to joy and peace in be-lieving. She knew nothing of the liberty wherewith Christ makes his people free. She did not give up, nor would her convictions leave her; yet, she was a stranger to the comforts of a lively hope. In this way she went on for fourteen years. I had lost sight of her for a very long time, but was at length requested to visit her, as she was on her death-bed, suffering from one of the most painful internal complaints which can torture the human frame. Her sufferings were excruciating. Never did I see a poor creature suffer more. But when I entered her chamber, I found her full of joy and peace. She was most happy, though about to leave her children and her husband, she had evidently a desire to depart and to be with Christ, which is far better. After a little introduc. tory conversation, I enquired, "What produced such a change in the state of your

mind?" Shereminded me of her convictions under the sermon referred to, and of many dreary years of depression and sadness she had passed through, and added, "I continued in that state until I came into this trial. But at the commencement of it, I was reading a letter written by an old minister, in which he said, to one in a similar state to mine, 'You must look out of self—you must look away to Jesus—you must look to Jesus only.' Suddenly, a light shone into my soul, I saw my mistake, I instantly looked to Jesus, and

I was happy."

"But," said I, "you have often heard me say the very same thing." "Yes," she said, "but it never struck me before as it did then: I did not think that I was looking into self, or that I was taken up with myself, instead of being taken up with Christ. But now I saw it clearly, I looked away from everything to Jesus, and I had peace, I was pardoned, I was happy." I visited her after that, but she had no doubts, or fears, or darkness, or gloom. Her confidence in Christ was strong and abiding. Peace flowed into her soul like a river. Nor shall I ever forget, on one occasion, when her sufferings were dreadful, with what a look she said to me, "O sir, it is such a comfort, that though my sufferings are so great, I have never once been led to think that the Lord deals hardly with me. No. I never have a hard thought of God, I can give up my children, and my all. Christ is so

precious. Yes, I do look to Jesus, I do look out of self, and away from self, to Jesus alone. O, what I suffered for so many years, just because I did not look to Jesus." In this happy state she lingered long, but at length departed full of joy and peace, to see Jesus in his glory, to whom she looked for life and salvation.

Reader, how is it with you? Have you peace? Do you joy in God? Is the experience of primitive Christians yours? Should I be justified in addressing you, as Peter addressed them, "Whom having not seen ye love, and in whom, though now ye see him not yet believing, ye rejoice, with joy unspeakable and full of glory." If not why is it? The Lord Jesus is the same now, as he was then. You have as clear a warrant to believe in him as they had. Faith in Jesus is as powerful now as then. The simple believer will be as happy as they were. Depend upon it, if you are not happy in Jesus, there is a cause, and that cause is in yourself. It is not in the Gospel. It is in yourself alone. May it not be with you, as it was with my friend, that you are looking into self, instead of looking out of yourself? That you are looking at yourself, instead of looking to Jesus? If so, you never will enjoy peace, you never will walk at liberty, you never can joy in God, until you look entirely away from everything within you, or without you, and look to Christ alone. There was no healing

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for the bitten Israelites, but by looking away from everything to the brazen serpent on the pole. They might look at their swollen and inflamed limbs, and talk of the fire that was coursing through their veins, until they died, nothing but fixing the eye on the brazen serpent could bring them healing. Just so, you may look at your past life, or at the present state of your heart; you may talk of your feelings, or your actions; but there is no peace, no joy, no salvation for you, but by looking away from everything within you, and everything without you, and fixing the eye on Jesus alone. He is God's ordinance of salvation. Whosoever looketh to him shall live. No matter who the person is, what for the bitten Israelites, but by looking away live. No matter who the person is, what sort of character he has been, or what his pre-sent feelings are, if he looks to Jesus he is saved, and saved for ever. On the other hand, it is no matter what he does, what he believes, what he promises, or what he feels; if he does not look away from all to Jesus, he cannot be happy, he cannot be holy, he cannot be saved. It is to be feared that ne cannot be saved. It is to be feared that many are in this state. They do not perceive that all they want is in Christ, and that all they want becomes theirs by the simple exercise of faith in Christ. Only look to Christ, and he is your wisdom, righteousness, sanctification, and redemption. Only look to Christ, and though you are destitute of all that is good, that moment you are complete in him. Only look to Jesus, and though you had all the sins of all the men who have lived from Adam's day to this, charged upon you, that moment you would be justified from all things. Only look to Jesus, and the Holy Spirit will comfort, witness to, and fill your heart with joy. Only look to Jesus, and you will have to sing,

> "Soon as my soul I ventured, On Christ's atoning blood; The Holy Spirit entered, And I had peace with God."

Believer, you have enjoyed peace, you have been happy in Jesus; beware lest anything come between the eye of your mind, and the person of your Saviour. No matter what it is, it will rob you of your peace, and spoil you of your joy. If you look at the state of your heart, and do not speedily look away from it to Jesus, you will be cast down. If you look at your prayars precises detains. you look at your prayers, praises, duties, enjoyments, or experience, or anything else, no matter what, you will soon feel the consequences. There must be nothing between you and Jesus, there must be literally no-Jesus. If you work, it must be looking unto Jesus. If you suffer, it must be looking unto Jesus. If you meet death, or anticipate the judgment, it must be with the eye fixed on Jesus. Reader, whoever you are, what-you are, you must look out of self, you must look away from self, you must look away from the bad and the good, and look to Jesus only. This is God's way of salvation.

Therefore take heed, lest the minister, the ordinances, your own sins, or the hardness, deadness, dullness, or coldness of your own heart comes between you and Jesus. The naked eye, fixed upon the naked Saviour, brings peace to the conscience, joy to the heart, and salvation to the soul; therefore, look, look, look to Jesus; Look from all to Jesus, look for all to Jesus, and look under all to Jesus. Look to Jesus only, always and for eyer.

Tis finished, the Redeemer said, And meekly bow'd his dying head; Whilst we this sentence scan, Come, sinners, and observe the word, Behold the conquests of the Lord— Complete for helpless man.

Finished the righteousness of grace:
Finish'd for sinners, pard'ning peace;
Their mighty debt is paid;
Accusing law silenc'd by blood,
And wrath of an offended God,
In sweet oblivion laid.

Who now shall urge a second claim?
The law no longer can condemn;
Faith a release can show:
Justice itself a friend appears,
The prison-house a whisper hears,
Losse him and let him go.

## THE WAY TO HEAVEN.

HEAVEN is the abode of holiness, happiness, and peace; there God unfolds his glorious perfections, and fills all the inhabitants with joy unspeakable. Every thing that is painful, perplexing, or disagreeable, is for ever excluded; and all that can produce pleasure, gratitude, and holiness, is enjoyed. Reader, should you not wish to go there? there. The Lord Jesus Christ is there. prophets, apostles, martyrs, and holy angels, are there; all united in harmony and love. But do you know the way? Have you seriously inquired about it? There is but ONE WAY, and if you are not found in that way, you will never arrive there. The Lord Jesus Christ is the way. Salvation is alone by him. He came into the world to save sin-He lived and died for this purpose: and he is now at the right hand of God. pleading for all who seek salvation in his He says, "I AM THE WAY, no man cometh unto the Father, but by me."

Sin is so offensive in the sight of God, that he cannot allow it in his presence; he cannot look upon it but with abhorence. Every sinner is totally unfit to appear before him; he cannot but be angry with an impenitent

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sinner: but the Lord Jesus Christ, who is holy, harmless, undefiled, and separate from sinners, has obeyed the law we had broken, and suffered the punishment we deserved; that whosoever believeth in him should not perish, but have everlasting life. He now stands as Mediator between God and the coming sinner; and God pardons sin, bestows righteousness, receives to favour, and

saves for ever, for his sake alone.

It is not what you do, but what Christ did; it is not what you suffer, but what Christ suffered; that obtains pardon and peace. Your dependence must be placed on his faithful word and finished work alone; you must plead for his sake, ask in his name, expect because God is faithful, and be saved by grace through faith. The perfect work of Christ, gives every sinner a title to heaven, who receives it and places his entire dependence upon it: and the Holy Spirit makes every one meet for heaven, who renounces self and trusts to Christ alone. It is not baptism, but believing in Jesus that brings salvation; therefore "believe in the Lord Jesus Christ, and thou shalt be saved." Baptism is for those who believe. It is their duty, it is their privilege, to be baptized, and then be joined to the church. Those who are scripturally added to the church are "the saved." This is the way to heaven, THE ONLY WAY. Are you walking in it? If you are not in the way, you can never arrive at the place. .

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Are you really desirous of going to heaven? If so, you may go there. The path is plain. The way is open. There is no real difficulty but what arises from your unbelief. If you are willing, God is. If you will trust in Jesus, you may. If you heartily desire, and energetically ask for the Holy Spirit, God will give it. Wherever the gospel is preached, or the Bible is possessed, it can never be justly said, that any one ever went to hell, because there was no way in which he could go to heaven. If sinners go to hell, it is because they will not come to Jesus, they will not go to heaven. Whosoever will, may come to Jesus. Whosoever cometh to Jesus, enters on the road to heaven. Whosoever walks in Jesus as the way, is sure to arrive safely there.

Reader, if you do not go to heaven, you can never lay the blame on God. If ever you go to hell, you will have no one to blame but yourself. Think, O think! of this. How can you look up and see the heaven you have lost by your folly, or endure the hell you have preferred to heaven, while your guilty conscience will condemn you for your folly for ever? What terrific agonies will you have to endure, and endure for ever! What infinite pleasures you will have forfeited, and forfeited for ever! O that you were wise, that you understood this, and would

consider your latter end!

## A SAD EXCLAMATION.

A young man, who had been religiously educated, and whose parents endeavoured to lead him into the right ways of the Lord, went into one of our large towns in order to take a situation. His friends warned him, prayed for him, and commended him to the care of the good Shepherd. But he had not long left the parental roof, before he fell into the company of gay companions, who enticed him to go with them, and at length to become one of them. His Bible was now neglected, and he no longer bent the knee in prayer, the house of God was forsaken, and all his impressions were sinned away. The cigar, the glass, the dance, the song, and the profane jest, took the place of the Bible, the house of prayer, and the improving walk. At length conscience was silenced, parental advice and admonition were despised, and John Sears became the companion of fools. Months and a few years rolled away, and while cash was plentiful, and his health and spirits were good, all was very well. He was a right good fellow, a merry blade, and a first rate companion. All godly people were avoided, good books were never read, and every conviction was stifled. He was proud of his

figure, vain of his acquirements, and puffed up with the praises of his companions.

But at length a change came over him. His health gave way. He could no longer fill his situation. He was obliged to go into lodgings. His money began to run short. His gay companions seldom came near him. Hisconscience became alarmed. Histhoughts would travel back to his early days. Nor could he prevent, or hide from his eyes, the contrast between his present and former days, which was presented by the review. He was restless, uneasy, and at length became dejected. "His thoughts troubled him." Long forgotten passages of Scripture would come into his mind. At times the great white throne appeared to be immediately before him. His sins stared him in the face. Satan turned accuser, and his truthful accusations filled his fevered mind with alarm and dread. He struggled against conviction as long as he could. He tried with all his might to stifle the voice of conscience. He encouraged infidel thoughts. He at length bccame almost desperate, and before he was aware, words that conveyed the distressing anxiety of his heart escaped him, and he cried out, "What will become of my soul?" Now he realized its value. Now he saw its danger. Now he felt he was immortal. He must live. He must live for ever. He must live for ever in the presence of that God, whose word he had rejected, whose love he had

slighted, and whose gracious invitations he had despised. He felt himself immediately under the eye of divine justice, and in the grasp of omnipotence. Well did he understand that solemn text, "It is a fearful thing to fall into the hands of the living God." Like one of old, he would fain fly out of his hand. But no, he was held with too firm a grasp. His disease gained strength, and his convictions deepened, gloomy despondency was his companion by day and by night, and at times black despair spread its horrid wings over his soul. Then again, when he fancied he was quite alone, the cry escaped him, "What will become of my soul?" Could he but blot out the past. If his hard heart would but yield. Could he bring back the impressions of his early days. But no, there stood the picture of the past before him, painted in the most striking colours; his heart was hard as the nether mill-stone. alike unaffected by representations of the love of God, or a Saviour's blood; and as to the impressions he once felt, they refused to re-He daily became weaker, his pains became stronger, his fears became more painful, and from his hollow voice the words were more frequently heard, "What will become of my soul?" He was at length removed into the country, and how he ended his days we know not. Did the Lord shew him mercy? Did the Holy Spirit melt his heart? Was the Saviour revealed to him in

his power and love? Did hope spring up in his troubled mind? Were his last moments cheered with the assurance that his sins, which were many, were all forgiven? Or, did unbelief maintain its sway? Did Satan retain his prey? Did his lamp go out in Egyptian darkness? Was his end without hope? Did he die without mercy? We know not. He has gone the way of all flesh, He has appeared before the Divine Majesty. Unquestionably the Judge of all the earth has done right. Whether John Sears is saved or lost, God is just. If he is in heaven, free grace must have all the praise. If he is in hell, he is but reaping the due reward of his deeds.

Reader, our object is, to make use of the exclamation of this poor unhappy young man, with a view to do you good. Allow me to ask, "What will become of your soul?" If you were to be seized with a fatal malady,—If you were to lose the use of your reason,—If you were to die in that state, "What would become of your soul?" Would it ascend to heaven, washed in a Saviour's blood, justified in his perfect obedience, and sanctified by his Holy Spirit? Or, would it sink into hell, unpardoned and unpitied, to be the companion of devils and lost souls for ever? Which would it be? One or the other it must be. What have you done with your soul? Have you committed it to the hand of Jesus? Is it unreservedly given to him

to be saved by him, consecrated to him, employed for him, and then everlastingly to enjoy him? No one can save your soul but Jesus. Nor will he, unless it is surrendered to He can save you. He is willing to save you. He invites you to come to him for salvation. But if you refuse, or if you neglect, you will by and bye have to exclaim in the bitterness of your spirit "What will become of my soul ?" Ponder well the solemn, searching question of the Son of God, "What shall it profit a man, if he gain the whole world and lose his own soul : or what shall a man give in exchange for his soul ?" If you lose your soul, for the pleasures, wealth, or honours of the world, what would be your You lose an eternity of happiness, and earn an eternity of woe. There is no loss so terrible in all God's universe, as the loss of the soul; and remember this, no one can lose your soul but yourself. If you should lose your soul. Many do. You may. You will, if you give way to temptation, sow to the flesh, and follow the devices of your own heart. God has provided salvation at an immense cost: he invites us to come and receive it freely, and shuts us up to this alternative, either to come and receive his glorious salvation of free grace, or go on and reap the due desert of our sins. Reader, which will you do? Shall I tell you what I have done? I have fled for refuge to the Lord Je-sus,—I have found peace in his blood,—I

have been made happy with the joys of his salvation, and I am looking for his mercy unto eternal life. Let me invite, let me exhort, let me entreat you, to do as I have done. Do not, I beseech you, trifle with a subject so momentous. Do not neglect to obtain a blessing so immensely great. Do not yield to the world, the flesh, or the devil, lest you have to complain at last, that "the harvest is past, the summer is ended, and you are not saved;" or to exclaim with poor despairing Sears, "What will become of my soul?"

O God, mine inmost soul convert!
And deeply on my thoughtful heart
Eternal things impress;
Give me to feel their solemn weight,
And tremble on the brink of fate,
And wake to righteousness.

Before me place in dread array
The pourp of that tremendous Day,
When thou with clouds shalt come,
To judge the nations at thy bar;
And tell me, Lord, shall I be there
To meet a joyful doom?

Be this my one great business here, With serious industry and fear Eternal bliss to' ensure: Thine utmost counsel to fulfil, And suffer all thy righteous will, And to the end endure.

## ARE YOU RECONCILED TO GOD?

READER, are you reconciled to God? If you are now, you were not once. For the carnal mind, or the mind of every one in a carnal state, is enmity against God. This is the reason why men do not like to think of God. or speak of God. Do you doubt whether you are by nature alienated from God, and an enemy to God? Do you? If so, let me ask you, Do you speak to God? That is, do you pray to Him? Do you converse with Him as a man does with his friend—frequently, pleasantly, from the heart? Is He the subject of your sweetest thoughts, the object of your warmest love? If not, can you be on good terms with Him? Can you say, I am reconciled to God? No man loves God by nature, or desires to love Him; for the voice of unsanctified nature is, "Depart from us, for we desire not the knowledge of thy ways." If, therefore, you are now reconciled to God, you were not once.

But when were you reconciled to God? There must be a time when a change took place in your thoughts of God, and feelings toward God. Up to a certain time, you had a rooted dislike to God; and if that dislike is gone, cannot you trace out pretty nearly the time when it was removed? Where were

you reconciled to God? No man is ever reconciled to God at Mount Sinai. Its thunderings and lightning may generate fear, but will not produce love. The law never reconciles us to God. Nor can we be reconciled to God while under the law. Mount Calvary is the place where enmity to God expires, and love to God is produced. There we see God in Christ, reconciling the world unto Himself. There we learn that God is love—that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. There we see that such is God's love towards us, that He would rather punish His only-begotten Son He speaks to us in tones of tenderness, and words of love, beseeching us to be reconciled unto Him. He promises us most solemnly that He will not impute our past trespasses unto us, will give us a free and irreversible pardon; yea, that He will place to our account the obedience and merit of His Son -that He will take us for His children, and treat us as His beloved sons-in a word, that He will bless us with all real blessings in time and eternity, on earth and in heaven. that in order that He may do this honourably, and in accordance with the principles of His moral government, He charged our crimes upon Jesus, and punished Him in our stead. And now He asks for our heartsasks us to love Him-to exercise confidence in Him—to be friends with Him—to partake of the blessings of grace, and the riches of

glory.

How were you reconciled to God? If the change has been effected, we must know something about it. Many hear the gospel, and are not reconciled to God. Many read the Bible, and are not reconciled to God. Many profess religion whom, we fear, are not reconciled to God. How is this? Because they do not believe the love that God hath to us. As soon as the Holy Spirit unfolds the glorious gospel, reveals Jehovah's infinite love, and produces faith in the sinner's heart, he is reconciled to God at once. love of God subdues him. The love of God transforms him. The love of God fires him with love to God in return. Then, while his thoughts are taken up with God's love to him. a vile ungrateful criminal, he feels sorrow begin to work in his heart on account of his sins. gratitude to God that he has spared his forfeited life, and zeal to do something for that gracious God who has displayed such love to He is reconciled. There is now no enmity against God-no disposition to quarrel with God-but a hearty acquiescence in God's method of salvation, and a willingness to be absolutely at God's disposal.

What were the effects of reconciliation in your experience? The reconciled soul enjoys peace with God, walks in fellowship with God, diligently employs his talents for God, and often wishes to be with God. Nothing grieves him like sinning against God. thing is so earnestly desired as to be in that state where he shall no more sin against God or grieve His loving Spirit. The man is reconciled to the dispensations of Divine providence, to the contents of God's Word, and to all his fellow-creatures. The grace of the gospel leads him to obey the law; yea, he delights in the law of God after the inward man. God's moral character is the most exalted object of his admiration; fellowship with the Father, and with His Son Jesus Christ, is his greatest delight; and to glorify God in his body, soul, and spirit, is his highest aim. He mourns over sin, and confesses it with sorrow before God; he rests on the great atonement, and enjoys pardon; he believes the precious promises, and expects the greatest blessings; and he looks forward to eternity with confidence and hope.

Reader, is this your case? Are you reconciled to God? Are you the friend of
God, or his enemy—which? One or the
other you are. If death should find you in
an unreconciled state, you will be brought
before the throne of God as His enemy, and
be judged accordingly. Your sentence will
be that of a man who lived and died God's
deliberate enemy, who refused to be reconciled, who rejected all His invitations, and
preferred braving His wrath, to submitting
to His sceptre, and seeking His mercy.

### THE SUPPLIANT'S CONFIDENCE.

"The Lord will hear when I call unto him."-Ps. iv. 3.

SATAN often suggests that he will not. Unbelief falls in with the suggestion. liever, looking at his own unworthiness, imperfection, and want of faith, fancies the falsehood must be true. Thus often when going to pray, while praying, and after prayer, we are tossed, troubled, and tormented. But we may be sure of this, if Satan believed the lie. he would not torment us with it. But because he believes the text, and knows the power of prayer, therefore he tries to hinder our exercising faith. "The Lord will hear when I call unto him," thus said the Psalmist: but when we have used the words. it has seemed almost as if we heard a sound saying, "He will not hear you." not? Because you are such a sinner. cause you have such dreadful corruptions in your heart. Because such trifling things engage your attention, or such horrible thoughts pass through your mind, while in prayer. Because you have not full assurance of your acceptance in Christ, nor are you certain that the privileges of the Lord's people belong to "He will not hear you." Satan, be-

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gone! He will hear the prayer of the destitute, and not despise their prayer. He satisfieth the longing soul, and filleth the hungry soul with goodness. Therefore men ought

always to pray, and not to faint.

Let us then, first, look at THE EXERCISE SUPPOSED. Calling upon God. Prayer proceeds from God, and returns to God. It is the effect of divine life, the result of divine teaching, and the proof of the presence of the Holy Spirit. Nature may say prayers, but it never calls upon God. The form of prayer will satisfy the dead, but only the power of prayer will satisfy the living. God calls upon us by his Spirit, in a way of grace; and then we call upon God, in heartfelt, earnest prayer. Till we hear God speaking to us, he never hears us cry unto him. Prayer is calling upon God for what we need or desire. Spirit of God shows us our needs, and kindles in our hearts good desires. Prayer at first is a strange employment; but in time it be-comes natural, nor can we live without it. The soul of God's child turns to its Father in all its needs, and calls upon God for all its wants. The spirit of prayer is one of the best evidences of regeneration. Prayer brings down the Lord to listen to our cry, and prayer takes us up into heaven to com-mune with God. In prayer we call upon God for wisdom to direct us in our difficulties. We often feel that we know not what to do. Our path is so rough, our way is so

trying, our difficulties are so many, and our foes are so powerful, that we feel quite at a loss how to proceed. Then the direction of God's word meets us: "If any man lack wisdom, let him ask it of God, who giveth unto all men liberally, and upbraideth not, and it shall be given him." This draws forth the spirit of prayer within us, and we begin to call upon God in earnest, that he would give us wisdom, teach us to do his will, and guide us into the right path. In prayer we call upon God for strength on account of our One of our daily lessons is, to learn out our own weakness, and our need of divine strength. In order to this, we are sometimes put upon the performance of difficult duties, or are required to carry a very heavy cross, or are burdened with internal and external troubles. Now we feel that we are weak indeed. Nature says, "It is impossi-ble to do and endure this." Satan insinuates, that the Lord's people are strong, and that our growing weakness is a proof that we do not belong to the family. But the word points to Jesus, and says, "He is the strength of the poor, and the strength of the needy in his distress." Now we lift up the heart and the voice, and cry to the Lord that he would strengthen us with might, according to his glorious power in the inner man. The result is, that we have to testify with one of old, "I cried unto the Lord, and he heard me, and strengthened me with strength

in my soul." In prayer, we call upon God for comfort under all our sufferings and sorrows. We are often brought into circumstances in which none but God can comfort No voice, but our Father's voice, can give us rest; no power, but our Saviour's power, can calm the troubled ocean within. Man may try, but he will fail; if an angel were to attempt it, he would be insufficient. Like some children, when they are distrest, who will be soothed by none but the mother's voice, will be quiet nowhere but on the mother's bosom; so the Lord's people sometimes —their sufferings are so great, their sorrows are so deep, their minds are so distressed, that no one but the Lord can comfort them : they feel this, and as the book represents the Lord as saying, "As one whom his mother comforteth, so will I comfort you;" therefore they call upon him, nor cease to cry until it is said again, "The Lord hath comforted his afflicted." In prayer, we call upon God for patience in affliction. We find that we have need of patience, that when we have done the will of God, we may inherit the pro-We have stood quietly under the burden for some time, but its weight increases, and our strength sensibly diminishes. We have faced the storm, and breasted the wave. silently for a long season; but the wind howls more fearfully, and the waves roll more powerfully. We have met the foe, and braved the dangers of the battle-field, with some fortitude; but the enemies increase, and the strife becomes deadly. Fears will arise and work; unbelief will operate and discourage; dangers will threaten, and the flesh will cry out. But as God is the God of patience, as he causes the very tribulation his people endures to produce patience in them, we are impelled to call upon him to give us patience that in it we may possess our souls. In prayer, we call upon God for deliverance in danger. Our danger often seems to increase with our years, and wherever we look, we see danger staring us in the face. Does the world frown upon us? We are in danger.
Does it smile? Our danger is greater still.
Is Satan harassing and tormenting us? We are in danger. Is he silent and still? Our danger is increased; we are in danger from the storm, but in more danger from the calm; we are in danger from our sins, but in greater danger from our righteousness; we are in danger from our foes, but in much more from our friends; we are in danger in the world, but at times we are in greater danger in the church. We are in danger from without, but in great danger from within; we are in danger from others, but in the greatest danger of all from ourselves. Thus, placed in the very midst of danger, we need to be watched every moment, and to be kept as the apple of the eye. Realizing our danger, we feel timid and fearful; but we read, "He who hath delivered, and doth deliver, in him I trust that he will yet deliver me." This raises the eye, excites the desire, and produces the cry, "Deliver me, O Lord, from mine enemies; I flee unto thee to hide me." And the reply is, "He will deliver thee in six troubles, and in seven shall no evil touch thee." Prayer is often occasioned by our troubles, or fears, or the desire to attain to excellency; but whatever may be the means that leads us to call upon the Lord, the Holy Spirit is invariably the author of all true

prayer to God. But we will now, Secondly, consider THE CONFIDENCE EX-PRESSED. "The Lord will hear when I call upon him." Others may refuse if I ask them; they may neglect me, if I place confidence in them; they may be unkind, if I apply to them: but so will not the Lord; he will hear me; he will sympathize with me; he will treat me as a child; he will take occasion from my difficulties, dangers, sorrows, and afflictions, to show me more of his loving heart, more of the truth of his word, and will glorify his perfections in my supports, supplies, and deliverances. The Lord will hear me, for he has promised to do so. How, often in his word has he said, "Call upon me, and I will hear thee." Nor does he rest his promise upon any goodness possessed, or good works performed, by those who call upon him. No, but he rests it upon his own pater-nal love, his tender pity, his great mercy, and his immutable faithfulness. The Lord

will hear me, for he has done so before. Past mercies ensure future favours. If the Lord begin a work, he never leaves off in the mid-If he had intended to refuse me now. he would not have heard before. His love in the past forbids me to doubt his love at present, or in the future. He had a mind to bless me once, and he is in the same mind now, for who can turn him? It was in his heart to bless me, when I was dead in treepasses and sins, and he is without variableness, or the shadow of a turning. Yes, ves. he has heard, he has answerd, he has granted blessings before, and he will bless me to the end. The Lord will hear me, for he always hears his own people. I am the Lord's. He sent his word home to my heart; he put a cry into my soul; he allured and brought me out of the world; he drew me from all my false refuges; he led me to cast myself on Jesus : he shone into my heart, and doubt, fear, darkness, and bondage fled; he allowed me to plead with him, as a man pleadeth with his friend; he produced the conviction in my soul, that he had loved me with an everlasting love, and therefore with loving-kindness he drew me to his bosom. I could not doubt once: why should I doubt now? No. I will not doubt; I must be the Lord's, poor, sinful, and unworthy though I be. The Lord will hear me, for my Advocate is with him. Yes, I have an advocate with the Father-Jesus Christ, the righteous. He died for

my sins, he rose for my justification, and he ever liveth to make intercession for me. Therefore he is able to save them to the uttermost, to save them for evermore, that come unto God by him; seeing he ever liveth to make intercession for them. He receives my prayers; he reduces the confused mass into order; he perfumes them with much incense; he presents them to his Father, and pleads that they may be answered for his sake. Precious Lord Jesus, I bless, I praise, I adore thy most holy name, that thou dost plead my cause with thy Father, and secure an answer to my prayers.

"Through thee my prayers acceptance gain, Although by sin defiled; Satan accuses me in vain, And I am owned a child."

Yes, the Lord will hear me, for I am his child—a poor, weak, sickly, stuttering, stammering child, I may be; but still a child. The child has an interest in his Father's heart. There is something there that prompts the Father to listen to and sympathize with his child. When I pray, I say, "Father." And when I say, "Father," my prayers enter into the ears of the Lord God of Sabaoth. The Lord will hear me, for it is his delight. The prayer of the upright is his delight; he loves to hear us; he patiently listens to us; he smiles while he attends us; he rejoices over us to do us good; he is pleased to answer us. The Lord will hear me, for it is for his own

glory. He gets glory, by relieving the necessitous, by pardoning the guilty, by accepting the unworthy, and by granting the requests of those whom he might righteously refuse. He never would have put the cry into my heart, if he had not intended to hear it; he never would have promised, if he had not intended to perform; he never would have begun to answer me, if he had not intended to continue to do so; he would not have put me among his people, made me his child, or have admitted my Advocate to his presence, if he had not intended to hear me.

Observe-prayer is our best relief in trouble, a most profitable employment, and the certain path to deliverance and honour. God is ever present when we pray, and is always ready to hear and help us. Confidence in God is warranted by his word, expected in the saints, and is always rewarded by God. He loves to see his children believe his love. give credit to his word, depend on his faithfulness, and expect him to do as he has said. Our doubts, slavish fears, and unbelief, often grieve his loving heart. He never gave us the least reason to doubt his word, fear that he would refuse our prayer, or disbelieve his love to us; but the opposite has ever been the case. Let us, therefore, realize our doubts to be sin, our slavish fears as dishonourable to our God, and our unbelief as an insult offered to the God of truth; for he that believeth not God, hath made him a liar, because he hath not believed the record that

God gave of his Son.

Holy Spirit, as the Spirit of prayer, dwell in our hearts; and, as a well of living water, send forth, from time to time, streams of holy desires, ardent petitions, fervent supplications, earnest ejaculations, powerful intercessions, grateful thanksgivings, devout adorations, and elevated communications; that so we may pray without ceasing, pray everywhere, lifting up holy hands, without wrath and doubting, and in everything give thanks, because this is the will of God, in Christ Jesus, concerning us.

My God, I bow before thy feet, When shall my soul get near thy seat? When shall I see thy glorious face, With mingled majesty and grace?

How should I love thee, and adore, With hopes and joys unknown before! And hid this trifing world be gone, Nor tease my heart so near thy throne!

Creatures, with all their charms, should fly The presence of a God so nigh: My darling sins should lose their name, And grow my hatred and my shame.

My soul should pour out all her cares, In flowing words, or flowing tears! Thy smiles would ease my sharpest pain, Nor should I seek my God in vain!

# TO THOSE WHO NEGLECT PUBLIC WORSHIP.

DEAR FRIENDS,-We take the liberty to address a few lines to you, which we hope you will receive and read in the same spirit in which they are written. We aim only at your good, and the promotion of the kingdom of our Lord Jesus Christ. He has given us a commission, to preach the gospel to every creature, consequently to you; we are therefore only carrying out his commission in thus It grieves us to find so addressing you. many persons living in the neglect of public worship, who pay little attention to the Lord'sday, and who seem to be altogether unconcerned about the salvation of their souls. Taking it for granted that you believe the bible to be the inspired word of God, and fearing lest you should be neglecting your own souls, we speak to you from that book, praying the Lord to bless our remaks to your In God's word we are informed. that your soul is of more worth than a whole world of mere matter; that it must live for ever; that if you die in your sins, justice requires that you should be punished; that God stands solemnly pledged to judge every

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man according to his works; and that the punishment of sin will be fearful and eternal. By sin you have forfeited all claim to happiness, and have totally unfitted yourselves for the holy joys of heaven. Therefore before you can have any title to eternal life, you must with the heart believe on the Lord Jesus Christ; and before you can have any finess for heaven, you "must be born again" by the Holy Spirit: for Jesus Christ has said, "Except a man," any man, any sinful creatore, "be BORN AGAIN, he cannot enter into the kingdom of God."

This is a solemn truth, and should awaken

in our souls serious concern, and lead us to minute self-examination. It is true of every one, and therefore it is true of you. Yes, You must be born again; you must be made a new creature, or you are eternally undone. No one can produce this great change in you but the Holy Spirit; and you have no war-rant to expect the Holy Spirit but in answer to earnest, fervent, and believing prayer. He works this change by the word of God, and generally by that word as faithfully and affectionately preached. If therefore, you would receive this blessing, it becomes you at once to seek it from the Lord by prayer; to turn to his holy word and read it with deep seriousness; and regularly attend the preaching of the gospel, comparing what you hear from the pulpit with what you read in the word of God.

It is the plain, faithful preaching of the gospel that you want; because it is by this that God enlightens the mind, changes the heart, and sanctifies the soul. Nothing is of half the importance to you that real religion is, because nothing else can make you truly happy in this world, or meeten you for heaven in the world to come. But be not mistaken as to what religion is,-it is not going the round of a set of religious services, however scriptural they may be; nor does it consist in being gloomy, reserved, and dejected: but it consists in repentance for sin, that is, sorrow for sin, and turning from sin; and believing in the Lord Jesus Christ, as sent into the world to save sinners; and doing the will of God from the heart. It is knowing God as our Father and Friend: so knowing him as to love him, to trust his word, to enjoy his presence, to obey his precepts, and to aim to glorify him in all we do.

A truly religious man is one whose sins are all pardoned through the death of Christ; who is justified before God by the obedience of Jesus; who trusts his soul in the hands of Christ; and relies upon his finished work alone, for final acceptance with God. Such a one is happy, for he knows that to him "God is love;" he is holy, for he walks in all the ordinances and commandments of the Lord; he is useful, for he strives to bring all his fellow creatures to be as happy as himself; and he is honourable, for he is an HEIR OF

GOD, and a JOINT HEIR with our Lord Jesus He may be tried by divine providence, but his trials are among his blessings; he may be despised and hated by wicked men, but God makes it work for his good; he may be occasionally cast down, but it is because sin is his grief and burden; he may sometimes doubt and fear, but it is because sin still dwells in him and Satan opposes him; and he may at times act inconsistently, because he backslides from his God, but he will be corrected and brought back with deep repentance. To a real Christian no place is like God's house; no people like true believers; no day like the Lord's-day. the house of God, surrounded by the saints, engaged in the Lord's service, he feels at home; it is to him often as the gate of heaven, the foretaste of everlasting glory. daily mourns over his sins, longs to be entirely holy, and aims to stand perfect and complete in all the will of God.

Such is real religion, and such are truly religious people; and by this you may judge whether you have received the grace of God, or no. How do you spend the Lord's-day? Do you rise early, seek the Lord by prayer, with your heart set upon attending in his house? Do you regularly attend the worship of God in his sanctuary, to hear his blessing, and to enjoy his presence? Or, are you living in the neglect of prayer, profaning

God's holy day, and despising your own soul? If so, allow me most affectionately to ask you to consider the language of the apostle Paul; he is speaking of that salvation which you need, and which God has provided for sinners; which salvation the everlasting gospel reveals, and his ministers, by his command, declare to you; and the apostle asks, "How shall we escape, if we REGLECT so great salvation?" Ah! how will you, how can you escape? God's omniscient eye is always upon you, he God's omniscient eye is always upon you, ne notices every movement of your hearts, and every action of your lives; his ear is open, attentively listening to every word which proceeds from your lips; he hates sin with an infinite hatred, and his justice is engaged to punish every impenitent sinner; and what sin can be greater, than for you wilfully and deliberately to reject that full and free salvantics which ever the Son of God greek incomparison. tion, which cost the Son of God such inconceivable sufferings, and such a bitter death : and which is presented to you without money and without price? To perish under any circumstances must be dreadful, but to perish near the house of God where the gospel is preached, and to which you are affectionately invited: to perish with the bible in your houses; to perish neglecting the Lord's-day, which was set apart on purpose that you may have time to attend to your eternal concerns; to perish while the Lord's people are desiring and seeking your salvation; to perish simply because you will; to perish from mere negleet, or obstinately rejecting this great salvation; this must be inconceivably fearful!

Dear friends, we beseech you to consider, reflect, and determine in the Lord's strength to turn from your evil way. Go to the house of God, you will be gladly welcomed there, saints will pray for you, and seek your immediate salvation. We only desire to see you safe in Christ, holy in your life, and truly happy. But, if the reader of this address should be a real Christian, we ask, Will you not unite with us in seeking the salvation of others? Will you not pray for your poor unconverted neighbours? Will you not try and persuade them to go and fill the houses of prayer? Remember, Jesus spent his life seeking the salvation of sinners, and you are directed to seek first the promotion of the kingdom of God and his righteousness; to hold forth the word of life; and to live for him who loved you, and gave himself for you. Reader, what think you of Christ? What is your state before God? How are you spending God's time? Where do you attend to hear God's word? We desire your salvation, and long to see you in the enjoy-ment of that peace which passeth all understanding, and therefore exhort you regularly, and prayerfully to attend the worship of God. The Lord incline your hearts to regard this admonition, and crown you with his loving kindness and tender mercy.

#### THE CHILD'S REBUKE.

CHILDREN are keen observers, and are much more powerfully affected by what they see than by what they hear. It is of little use to talk to them of religion, if we do not adorn the doctrine of God our Saviour in cur lives. Thousands of children are yearly ruined by the conduct of their perents, and many of them professing parents. In forming connections for life, God's Word should be the The Bible-not natural feeling or carnal passions—should rule us. God says, "Be not unequally yoked together with unbelievers;" but how many of the professed disciples of Christ treat this as if it was a dead letter? "She is at liberty to be married to whom she will only in the Lord," is the law of the New Testament. Yet many godly women accept the attentions, and receive the proposals of men who make no pretensions to religion. Can they be guilt-Can they expect God's blessing? Can they read the whole of the New Testament with comfort? They cannot. Seldom is the husband converted after marriage with a god-God will not give His sanction to such unscriptural unions. Hence, though the wife prays and prays for years, yet the Lord may give no answer. And how often is the heart wrung, by seeing the children yield to the influence of the unconverted father, rather than to the efforts of the Christian mother. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap. If ye sow to the flesh, ye shall of the flesh reap corruption; but if ye sow to the Spirit, ye shall of the spirit reap

life everlasting."

These thoughts have been suggested by a circumstance which took place a short time ago in this neighbourhood. A godly woman had married an ungodly man. The fruit of that marriage is an intelligent and thoughtful child. The mother has been trying to train up that little one in the way that he should go, and many a prayer has she of-fered on its behalf. She taught it to bow the knee before God in prayer, and endea-voured to impress upon its mind the import-ance of so doing. As her only child, she feels intensely interested in its everlasting welfare; and hopes and fears alternately pre-vail. But how was her heart pained a short time ago, when she saw the natural dislike to prayer in her child, and the consequence of her unscriptural marriage develope themselves! Her child came to her one day, and with all "Mother, I shan't pray when I'm a man."
"Not pray when you are a man, my dear, why not?" "Because my father don't." She

saw the power of example, the silent effect of influence. Her child was anticipating the time when, free from her restraints, it would be at liberty, and have its own way, and then it would cease to pray. Mother prays, but then she is a woman. I pray now, but then, I am a child. "I shan't pray when I'm a man, I shall be manly, like my father." O parents, parents, take care what you teach your children by your conduct. You are always influencing them for good or evil. You are leading them to hell or heaven. Not a day passes but you produce impressions—perhaps permanent impressions—either good or bad.

Is it any wonder if children are prayerless, if they never hear their father's voice in prayer? Is it any wonder if children swear, or talk profanely, if they hear their father do so? Is it any wonder if children become drunkards, if their parents set them the example? Do we wonder at children being irreligious, if their parents are so? But when parents profess religion, and do not carry out their principles, or do not adorn their profession, can we be surprised if children turn out ungodly? The efforts of the preacher on the Lord's day are effectually neutralized by the conduct of the parents through the week. And as they have six days, and the preacher but one, it is as six to one if they do not effectually prevail. We know that God does, in His wise and holy sovereignty, prevent

this at times, but we have no right to expect sovereignty to interfere to save, while we do all we well can to destroy. I fear the blood of many children's souls will be found on their parents' garments. I fear the open criminality of many children is but a public exposure of the secret inconsistency of many professedly Christian parents. How much attention is frequently paid to the body, how little to the soul How much time and expense is spent on the intellect, and how little on the heart! How many educate for time, not for eternity! How many prepare their children to take a place among their fellow-men, how few endeavour to make of their children "a people prepared for the Lord."
My professedly fellow-Christians, let a Christian parent exhort you to seek first—to seek principally—to seek with all your power the early conversion of your children to God. Seek for them a part in the kingdom of God and His righteousness, and rest assured that your Saviour's word shall be fulfilled, and every needful good thing shall be added unto them. Educate your children as immortal. Seek grace to train them up in the nurture and admonition of the Lord, assured that God's Word is true-" Train up a child in the way that he should go, and when he is old, he will not depart from it."

Young friends, do you profess Christ? If so, take care what connections you form. Never consent to marry any one in opposition

to the plain precepts of God's holy Word. Remember it was mixed marriages between saints and sinners that brought on the deluge. It was mixed marriages that brought the Jews into such distress after their return from the Babylonish captivity. It was such a marriage that brought all the troubles of Samson upon him; and it was marrying with unconverted women that led away Solomon's The strongest and wisest heart from God. of men were thus overcome, and therefore you should be on your guard. Think of its sequence to your own spirituality—of the con-sequence to your children—of the bad im-pression it makes on the world—and the mis-chief it introduces into the church. It is one of Satan's chief snares-one of his most powerful engines; therefore beware of it. tle it in your minds; determine, in God's strength, that, yield to what you may, you never will yield to this temptation-to be unequally yoked with unbelievers. Amanmust be intimately acquainted with the entire history of God's church from the beginning, and then he would require the arm of an angel, and the intellect of an archangel, to write down all the mischief, misery, and sin, that has resulted from the marriage of believers and unbelievers. If such a volume were written, it would take more than a lifetime to But it is written, it will be read: for when time with us shall be no morewhen it is too late to correct the wrong or

make amends for our mistakes—we shall see. in the clearest light, what have been the fearful consequences of such unhallowed connections. If any of my readers have fallen into the snare, confess your sin before God, walk softly before Him, accept the punishment of your iniquity, and try to warn and deter others from falling into such a fatal snare. Many such marriages have I seen in the past fifty years, but never did I see one that turned out to be happy, holy, or for the real benefit of the parties. But I have heard the confession of the broken heart, I have seen the scalding tears flowing from the weeping eye, and I have marked the dismal effects of such disobedience to the Divine oracles, in a variety of ways. You may fancy you are about to pluck a rose, but there is a scorpion under its leaves; you may think you are about to drink of a cup of nectar, but there is poison in the cup; you may foolishly conclude that your case will be an exception to the general rule, but it will not. God is true; his Word must be fulfilled; and every age has borne its testimony to the fact that "the way of transgressors is hard." hard, but who shall say how hard, since the bitterest sorrows, the sharpest pains, the most acute sufferings, and the most agonizing remorse, have been endured in secret?

Parents, beware how you encourage or give your sanction to mixed marriages. You would not sanction your children in openly breaking any one of the ten commandments, how then can you sanction them in violating so plain, so positive, so important an injunction as, "Be ye not unequally yoked together with unbelievers?" It is to be feared that many parents are guilty here. They do not realize the sin and danger of violating this requirement of the Lord Jesus; therefore they do not impress it upon their children's minds in early life. They look too much, often, at station, respectability, connections, and mere morality, instead of considering the importance of the partners of their children beng "in the Lord." There can be no substitute for real Christianity. There should be clear proof of union to Christ, before parents agree to their converted children giving up their company and affections to any suitor. know the flesh will object to this, but it ought to be as much a truth now as it was in Paul's day, "they that are Christ's, have crucified the flesh, with its affections and lusts."

Ministers of Christ—take heed how you give your sanction to such marriages. It is to be feared, that the subject is not dwelt upon in the pulpit, with that solemnity and frequency that its importance demands. I have heard young people say, they never heard the subject introduced into the pulpit, until they heard me do so, and wondered that I should. If this be the case, such brethren anot honestly use Paul's words, "I kept

back nothing that was profitable. I have not shunned to declare all the counsel of God." Every precept, prohibition, and exhortation is part of God's counsel, and most assuredly all is profitable. Besides which, many ministers preside at such marriages, giving them the sanction of their presence and prayers. But should they? Is it right?

A young person once called on me to request me to preside at the consummation of such a union. I said to her, the young man is not a Christian, and it is not lawful for you to have him. Your Bible says, you are "at liberty to be married to whom you will, but only in the Lord." Now, he is not in the Lord, therefore you are not at liberty to be married to him." She pleaded, made excuses, &c., until I said-"Now suppose you and Mr. - had agreed together to break the eighth commandment, and had fixed the time when you would commit a robbery; and you come to me and ask me to be present, and sanction you in doing it, and also to pray to God to bless you in doing it; and I agreed to do so—what shall I be?" "O but, Sir, we should never think of doing that." haps not, but is it any worse to break a precept of the law, than it is to break a precept of the gospel? Have not the precepts of the gospel the same force-are they not as solemn -ought they not to be as sacredly observed as the precepts of the law? Is it worse to insult God, as He appears in fire on Sinai, than it

is to insult Him when He appears full of love, in the person of His Son? I think not." fear we are not plain enough, pointed enough, impressive enough, when we enfore the precept of the gospel on the Lord's people: and I fear we too often give some of our young friends reason to trifle with some of the requirements of our God and Saviour. not this, if it be so, account, in a measure, for the want of life, power, and success in our churches? I fear so. The church and the world are not so distinct as they should be. There is not that separation which the New Testament calls for. Too many of us treat some of the practical parts of the new cove-nant with too much lightness; and so the Spirit is grieved, and Jesus is wounded in the house of His friends. May the Lord show us the importance of separation from the world-convince all His children of the sin of mixed marriages; that so the exhortation may be obeyed, and the promise enjoyed, as it is written, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Ponder well, with much prayer, the whole passage, 2 Cor. vi. 14-18; vii. 1. And may God in His mercy bless it to your souls.

### WHAT JESUS DID.

HE left his glorious throne, took our nature into union with his own, appeared in the world in the form of a servant, preached the truth of God, wrought the most wonderful miracles, obeyed the precepts of the law in his life, and suffered the penalty of the law He became the substitute of in his death. guilty sinners, obeyed the law they had broken, and suffered the punishment they deserv-He then ascended up into heaven to appear in the presence of God for us; and there he liveth to make intercession for all who come unto God by him. He received all sorts of sinners, bestowed the greatest blessings, and promised never to cast out any one who came to him. He commanded his people to publish the good news of salvation, in every nation, to people of every tongue; and to assure every penitent sinner of pardon in bis name.

Reader, Jesus has saved millions of miserable sinners, and he is both able and willing to save you. He has every thing you need, and he gives all he has to those who ask him. Do you need repentance? he is exalted to give it. Do you want pardon? he is willing

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to bestow it. He only requires that you give credit to his word, depend on his veracity, apply at his throne, expect from his bounty, be willing to be ruled by his precepts, and all things are yours. His blood will secure your pardon, his righteousness your justification, his strength your perseverance, and his intercession your final salvation. He will enter your heart, stand at your side, listen to your cries, pity your weakness, sympathize with your sorrows, conquer your He has done so for every one who has trusted in him, he is doing so for thousands, and is willing to do so for you. Will you try him? Will you put his word to the test? Will you prove the kindness of his heart, the efficacy of his blood, the strength of his arm, the constraining influence of his love, and the blessedness that results from a full surrender at his throne?

"Oh, taste and see that the Lord is good, there is no want unto them that fear him." Jesus has done great things for his people, and he is coming again to do great things; then he will destroy their foes, raise their bodies, and glorify them with himself. They will then shine in his glory, be filled with his joy, and reign with him in unspeakable splendour. But he will also do great things to his foes when he comes, he will remember their sins, punish their follies, and drive their persons from his presence into unutterable

woe. Oh, if you should be found among his enemies! But you will, if you trifle with his word, reject his gospel, and prefer the paths of transgression. Consider—repent—turn to the Lord.

Jesus has done all that is necessary to reconcile you to God, he is willing to advocate your cause in heaven, he is waiting to see how you treat the message of his love. Do not grieve his loving heart by rejecting it. Do not treat his mercy with contempt. Do not put him to an open shame, by preferring your lusts, or your passions, or your appetites, or your pleasures to him. Consider how low he stooped to meet your case—how much he suffered in order to save - and how high he is at God's right hand, exalted to give repentance and the remission of sins. hold, now is the accepted time. Behold, now is the day of salvation." Now you may be accepted at God's throne, though a sinner. Now you may be saved, though you have de-layed and trifled so long. O that I could so speak, as to induce you to come to Jesus? O that the Holy Spirit would so work in your heart, as to make you feel the absolute necessity of an immediate surrender to him? You will have no peace in life, no comfort in sickness, no hope in death, except you come to Jesus, and venture your soul on him. It is for life or death, therefore we must be urgent, and make our appeal again and again. It is for eternity, therefore we cannot be too anxious, or too importunate in beseeching you to be reconciled to God. Jesus suffered that we might be saved. Jesus died that we may live. Jesus calls us to him, that he may confer us everlasting life.

Ransom'd sinners, Jesus praise, Sing in sweet harmonious lays; Dying love from old and young, Now demands a cheerful song.

Tell the deeds his love has wrought, Deeds surpassing seraph's thought; How he laid his glory by, Took our flesh to bleed and die.

Of his glorious doings tell, When he crush'd the hosts of hell, Bound the strong, and took the prey, Bore his people's sins away.

Tell how he, before our God, Pleads the merits of his blood, Nail-pierced hands, and thorny crown; Sent the promised Spirit down.

Now we find access to God, Through his righteousness and blood; Saints, your loud hosannas sing, Shout the doings of your king.

Lord, accept our humble praise,
"Till, in sweeter, nobler lays,
We with all redeem'd from hell,
Round the throne thy wonders tell.

# GOD'S PREROGATIVE—MAN'S MERCY.

"The preparation of the heart in man, and the answer of the tongue, is from the Lord."—Prov. xvi. 1.

Man in his fallen state is naturally poor and proud. So poor that he has literally no one good thing, and yet so proud that he will not accept God's invitation to receive. To meet his poverty the gospel presents "the unsearchable riches of Christ;" and to cure his pride, he is made to feel that he cannot of himself think one good thought. The gracious provision of the gospel meets our poverty, and the testimony borne in God's word is to cut up the root of our pride. The passage we are now to consider, ascribes not only every good that proceeds from the heart to God, but the preparation and disposition of the heart to do good; and not only so, but every correct answer of the tongue too. Let us.

First, consider the facts implied. In order to desire good, to seek good, or to do good, God must act upon us. Left to ourselves, we shall never choose the good, desire the good, seek the good, obtain the good,

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or do the good. Poor human nature, how deprayed thou art? Wicked human nature, how perverse thou art! But to particularise,

1st. Man's heart must be prepared, or he will never submit to a sovereign God. There are some views of God to which the natural man has no particular objection, but he hates the idea of God's sovereignty. What, is God to do as he will with his own? Is man to be required absolutely and unconditionally to submit to God? Fallen nature cannot brook this. Yet there is no salvation without it. If God shows mercy, the cause is in himself; he says, "I will have mercy, because I will have mercy; and I will have compassion, because I will have compassion." If God shows mercy, he will show mercy to whom he pleases; "I will have mercy on the whom he pleases; "I will have mercy on the will have mercy. whom I will have mercy." God requires the sinner to submit to him, receive mercy from him, and be saved as an act of favour, without any work or any merit; against this human nature rises, and would rather brave the consequences of resting upon its own poor performances. If, therefore, any one casts himself at the Lord's feet, seeking mercy and pleading for pardon, simply on the Lord's terms, heartily willing to accept it as an exercise of Divine sovereignty, God has prepared the heart. He will not receive a Divine Saviour. If in danger from debt, he will gladly accept of the payment of that debt by another; or, if in danger from fire, he will

gladly avail himself of the fire escape; or, if drowning, he will grasp the hand of a friend to help him out of his perilous situation. But when God presents us with his own Son, to save us from sin, Satan, death, and hell, we turn from him, and refuse to come to him, that "we might have life." If any man is willing to be saved by Christ alone, without anything of his own, relying on the blood of Christ alone for justification, and on the Spirit of Christ alone for sanctification, it is an indisputable proof that God has prepared his heart; for unsanctified human nature would rather perish than be saved by Christ alone. He will not profess a despised religion. How many who profess to look to Jesus only for life and peace, try to avoid this! They would like to go to heaven by some private road, unnoticed and unobserved. What silly questions they sometimes ask: "Is it essential to salvation? Can't I go to heaven without this?" One is ready to say, "You ought to be ashamed to go to heaven without it if you could." What, if Jesus shed his blood to save you,-if he makes over all his merit to you,-if he lavish his unsearchable riches upon you,—is it too much to acknowledge your obligation, to pro-fess your attachment, to copy his example, or to avow yourself on the Lord's side? But if anyone is willing to profess Christ in his own ordinances, and to follow him through evil and through good report, it is pretty clear that 280

the Lord has prepared the heart. He will not perform self-denying duties. There are some duties that are not irksome to flesh and blood, but others are like to the cutting off the right hand, or plucking out the right eye. The former may be attended to, and are by many, but the latter are passed by and neglected. If any man will take up the cross, mortify the members, crucify the flesh, put off the old man, cleanse himself from all filthiness of the flesh and spirit, and endeavour to perfect holiness in the fear of the Lord, the heart has been prepared by God. He will not bear peculiar trials with patience. The true christian must expect to suffer for Christ. He must meet with more and greater trials than others, and he is required to meet them with fortitude, bear them with patience, and glorify God in them. This nature never will do. He, therefore, who receives his trials as from God, endures them with a view to the glory of God, and prefers them to anything else, as they are sent him by God, has undergone a special preparation of the heart. He will not meet the last enemy with confidence. Death must be met; but to meet it as a christian is the point. To be willing to die, and to die when, where, and by what means God pleases, this is the true christian's aim; and in order to this, a divine preparation of the heart is necessary.

2nd. Man's heart must be disposed by the Lord. (This is the marginal reading.) The

natural disposition of man is directly contrary to the will of God. He calls evil good, and good evil. He loves darkness rather than light. He chooses what God abhors, and prefers what God loathes. We must be disposed by the Lord if we fall in with God's The plan of salvation is wholly of grace. In that plan man is nothing, Christ is all. This, by nature, we cannot relish. The plan of Providence confounds man's wisdom, crosses man's will, and marks out for him a path, the very opposite of which he would mark outfor himself. This, by nature, we cannot approve. If then we admire God's plans, and approve of them before our own, cryout from the depths of our hearts, "Thy will, not mine, be done," our hearts have been disposed by the Lord. If we aim singly at God's glory. If, instead of seeking health, wealth, and the gratification of the senses, or the pleasure of our fleshly appetites, we seek in our business, pleasures, and every-day oc-cupations the glory of God, or mourn when we discover that we do not, our hearts have been disposed by the Lord. If we seek first the Saviour's honour. Man's first object, and last end, by nature, is self; if, therefore, I deny myself, and set my heart on honouring Jesus in my thoughts, words, and deeds, my heart is disposed to do so by the Lord.

3rd. Man's tongue must be controlled and directed. If it is not, we shall not speak as the oracles of God. Whereas our conversa-

tion should always correspond with the doctrines, promises, precepts, and histories of God's word. We shall not speak of the work of God. Yet this should be our grand theme. What God has wrought without us, and within us, for us, and by us. We shall not speak to God's glory. Though the tongue, which is man's glory, should be employed for the glory of its Creator. May the Lord give us grace and wisdom, that we may know how we ought to answer every man, and be ready always to give to every one that asketh of us, a reason of the hope that is in us, with meekness and with fear.

Secondly, THE TESTIMONY BORNE. "The preparation and disposing of the heart in man, and the answer of the tongue, is from the Lord." He prepares the heart by his Spirit. From that Divine agent every good thought, every holy desire, every wise purpose, every earnest effort to glorify God, and every prudent answer proceeds. He disposes the heart by his grace. We must ascribe every thing good within us, all the good that is done by us, and every thing we attempt to do for God and his Christ, to grace. If Paul said, "Not I, but the grace of God that was with me;" much more may we. If he testified, "By the grace of God, I am that I am," surely we ought. He directs the tongwe by his word. Hence we are exhorted, to "let the word of Christ dwell in us richly," and if any man speak, he is to speak as the oracles of

God; if any prophecy, he is to prophecy ac-cording to the proportion or analogy of faith. The Siprit in us is as a well of water, springing up in wise thoughts, holy desires, fervent prayers, devout purposes, and generous efforts to do good, unto everlasting life. The grace of God in us is the law of the mind, warring against all the evil principles, propensities, and passions, that dwell in our fallen nature. The Word of God is the light that guides us, the armoury that furnishes us, and the directory that instructs us, not only in what we ought to do, but also in what we ought to say. May the Lord give us the fulness of his Spirit, and confer on us abundance of grace. that our speech may be always with grace, seasoned with salt, that it may minister grace unto the hearers.

This subject teaches us our absolute dependence on God. He must dispose the heart. He must give words to the tongue. "Our good is all divine." Nature has nothing good to boast of, or to pride herself in. Therefore when deeply sanctified, she acknowledges with the church, "Thou, Lord, has wrought all our works in us." Yes, let men say what they will, if there is anything good in us, or anything good done by us, "it is God that worketh in us to will and to do, of his own good pleasure." It encourages us under a sense of our unfitness. How often we feel to tally unfit for duty; unfit to approach our God. Our hearts we so worldly, our thoughts

are so impure, our affections are so carnal. What, then, shall we despond? Shall we neglect duty? Shall we resign our privileges? No, no. Rather let us attend to them with double diligence, remembering that in duty God often prepares the heart to seek him, enjoy him, and glorify him. It directs us to take the eye off man. What can he do? Poor creature, at the best he is weak as water, feeble as infancy, not sufficient so much as to think anything as of himself; all his suffici-ency is of God. Look not to the creature, he cannot help thee. Look not to the crea-ture, for perhaps he has no disposition to help thee. Look to the Lord, who disposes man's heart. Is Titus very concerned for primitive believers? it is God that puts that "earnest care into the heart of Titus." Does Cyrus proclaim liberty to the captive Jews? "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." "I know, O Lord, that the way of man is not in himself; it is not in man that walketh to direct his steps." "Man's goings are of the Lord; how then can a man under-stand his own way?" "The steps of a good man are ordered by the Lord, and hedelighteth in his way." Let us, therefore, look at man as in God's hands. There he lies as clay in the hands of the potter. Our enemies are in God's hands, and he bounds their wrath, controls their rage, and prevents their injur-ing his people. Therefore, with the Psalmist, we say, "Surely the wrath of man shall praise thee, and the remainder thereof thou wilt restrain." Our friends are in the Lord's hand: he disposes their hearts; consequently, we should ask him when we want anything from them. We, as believers, are in the the Lord's hand, and go where we will, we never travel out of that hand, we are still in that capacious palm. Let us carry our unprepared hearts to God. Are they hard as adamant? He can make them like melting wax. Are they cold as winter? He can make them glow with summer's heat. Are they polluted and filthy as the dunghill? He can make them shine like silver that has been purified seven times. It is the heart, just as it is, that God asks for. Let us, therefore, daily, yea, hourly, present our poor, cold, hard, and polluted hearts to him, that he may prepare them for his use, conform them to his holiness, fill them with his love, and make them happy in the enjoyment of himself. Let us also entreat him to prepare the hearts of his people to do his will cheerfully, to suffer his will patiently, to give to his cause as they have ability, and to speak a word for Jesus as they have opportunity.

Reader, has God prepared your heart? Have you submitted to his righteousness? Have you prostrated yourself at his throne? Have you sought his mercy? Have you received Christ as the all-sufficient and Divine Saviour? Have you professed Christ, being

baptized in his name, uniting with his people, and taking your place at his table? If so, God has prepared your heart. He has disposed you, therefore, give all the glory to his most blessed name. But if not, go to the Lord, as the preparer of men's hearts, and ask him to prepare yours. Go to him as the disposer of men's hearts, and entreat him to "work in you all the good pleasure of his goodness, and the work of faith with power."

Submissive to thy will, my God,
I all to thee resign;
I bow before thy chast ning rod?
And mourn, but not repine.

Why should my foolish heart complain, When wisdom, truth, and love, Direct the stroke, inflict the pain, And point to joys above?

How short are all my suffrings here!
How needful ev'ry cross!
Hence then my unbelieving fear,
Nor call my gain my loss.

Give, gracious Lord, or take away, I'll bless thy sacred name, Since Jesus yesterday, to day, And ever is the same.

## BE STILL.

"Be still, and know that I am God:"-Ps. xlvi. 10.

This most precious Psalm has been a source of blessing to many of the Lord's people. It is in general the language of one deeply taught of God, living in close communion with God, and therefore exercising strong confidence in God. Rising above second causes. God is seen working, supplying, and making his people happy. The most terrible convulsions are supposed, but faith remains firm. An invitation to behold the works of God is given, especially his victories over his warlike foes. Then the Lord himself interposes, he appears in his majesty, he speaks with authority, he commands silence. he says,-" BE STILL." He will be known, acknowledged, and exalted. His glory shall cover the heavens, and the earth shall be filled with his praise. Let us hear God speak, and seek grace to profit by his words.

"BE STILL." That is fret not. Do the wicked prosper, do thy enemies increase, do thy foes prevail? Are thy circumstances trying, perplexing, and painful? "Fret not thyself." There is no cause for it. There is no good to be gotten by it. Thy God knows

**89** Google all about it. He wisely permits it. He intends to glorify himself by it. It is for trial, for the trial of your graces and principles. "Be STILL." Complain not. Israel in the desert met with sore trials, with great privation, with painful mortifications; but we read that "when the people complained, it displeased the Lord." And as the Lord. was displeased with complaining Israel, so will he be displeased with thee; and if displeased he will hide his face, withhold his comforts, and perhaps close his hand. They had little cause to complain, if they looked back to what they were in Egypt, or forward to what was before them in Canaan. Just so with us, what cause can we have to complain? What were we? Where are we? What should we have been but for the grace

of God? Complain! Nothing can be more unseemly. Nothing can be more ungrateful.

"By STILL." That is, kick not against God's dispensations. His purposes are like mountains of brass, on them we can make mo impression, but we may greatly injure ourselves. His providence is a great deep; we may sail over it, but we can never fathom it, or divert its course. Art thou wiser than God? Would you counsel him whose understanding is infinite? Resistance is folly. Rebellion is as the sin of witchcraft.

"BE STILL." That is, yield thyself unto God. Bow to his sovereignty. Submit to his rule. Acquiese in his will. Be not like

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dead matter, or a lifeless corpse, "But submit yourself unto God, as one that is alive from the dead." "BE STILL." That is, Be silent before the Lord. The Psalmist said, "I was dumb, and opened not my mouth, because thou didst it." This was wise. This was becoming. Look at Israel's high priest, his two sons were slain by one stroke, by fire from the Lord, "But Aaron held his peace." Deeply did he feel. Nature in him was the same as nature in us, and therefore when Moses afterwards reproved him for neglect he said, "Such things have befallen me." things! Such uncommon things! Such painful, such distressing things! Yet he re-plied not. He held his peace. Believer, whatever loss you sustain. Whatever cross you are called to bear. Whatever rivers of trouble you may have to wade through, be silent. Keep thy mouth as it were with a bridle. Utter not one word of complaint or repining, but bow like the pliant orier to the breeze. "BE STILL." That is, wait. God will not be hurried. He will not have his work hastened. Lay thyself at his feet. Watch at the posts of his doors. Say with the tried Church of old, "I will wait for the Lord that hideth himself from the house of Israel, and I will look for him." The Lord will appear. Circumstances will change. It will be all right in the end. Lay thyself at the Lord's feet. Watch the Lord's hand.

Expect the fulfilment of the promise, and all will be well.

"BE STILL," for God is working. He is the great Agent, whoever and whatever may be the instruments. He leaves nothing to chance. There is no contingency with him. He works according to a settled plan, and with a fixed end in view. While God is working you are to be still, be silent; it will lend better than you expect, as well as you could wish. "BE STILL," for God will overrule. The things that appear most against you, will be overruled for your good. The end will crown the whole. God would not permit, if he did not intend to benefit you, and get glory to himself. His hand turns the wheel. His eye watches the whole of the machinery. His wisdom will bring sweet out of bitter, light out of darkness, and good out of evil. "BE STILL," for God will explain. He says to you, as Jesus to his disciples, "What I do thou knowest not now, but thou shalt know hereafter." Now we are to believe, to walk by faith, not by sight. The promise is to be our stay, and the presence of God our solace. By and bye, every dark cloud will be dispersed, every mystery will be explained, every difficulty will be cleared "Now we know in part, and we prophecy in part; but when that which is perfect is come, then that which is in part shall be done away. Then shall we know, even as also we are known." Let us then be still, because God commands us, assured that he seeks our comfort, and will make all things

work together for our good.

But if the reader is unconverted, if he has not been born again, we do not say to him "BE STILL." No, to such we say, "Flee from the wrath to come." Haste to Jesus. that you may escape the terrible storm that is coming. To the refuge! to the refuge! for the avenger of blood is at hand, His sword is furbished, his arm is nerved, he is ready to strike the fatal blow. Beware, O beware, lest justice find you out of Christ! Lest the executioner overtake thee on the plain. he smite thee once, all is over. Wrath will come upon thee to the uttermost. Everlasting fire will kindle in thy soul. The vulture of remorse will begin to prey upon thy vitals, and all that will remain for thee, will be weeping, and wailing, and gnashing of teeth. Flee then, O flee to Jesus! Believe in his dear name, trust in his precious blood, rely on his faithful word, and cast thyself into his saving arms. There is mercy with him. There is mercy for thee. Rest not, until you have obtained it, until you enjoy it in the pardon of your sins, in the peace of your conscience, and the sanctification of your soul. Then, whatever storms may gather, whatever foes may arise, whatever troubles may befall you, whatever difficulties you may meet with, we echo the words of the Lord, "BE STILL." Precious Lord Jesus, who didst command the winds, and the waves on the lake of Galilee, speak to my troubled, tempest-tossed soul, and say, "Peace, be still," and there shall be a great calm.

> Be still, my heart! these anxious cares To thee are burdens, thorns, and snares; They cast dishonour on thy Lord, And contradict his gracious word.

Brought safely by his hand thus far, Why wilt thou now give place to fear? How canst thou want if he provide, Or lose thy way with such a guide?

When first, before his mercy seat, Thou didst to him thy all commit, He gave thee warrant, from that hour, To trust his wisdom, love, and power.

Did ever trouble yet befall, And he refuse to hear thy call? And has he not his promise past, That thou shalt overcome at last?

He who has helped me hitherto, Will help me all my journey through, And give me daily cause to raise New Ebenesers to his praise.

Though rough and thorny be the road. It leads thee home apace to God; Then count thy present trials small, For heaven will make amends for all.

## "HOW LONG?"

READER, God has often spoken to you, in his word, by the preaching of the gospel, by the dispensations of his providence, and by the voice of your own conscience. He has spoken to you about sin, the sins of which you have been guilty. He has told you that sin must be punished or pardoned. He has assured you that he has no pleasure in punishing, but is ready to pardon. He therefore bids you to repent. He calls upon you to come and confess your sins to him, that he may forgive you, and save you from all the consequences of sin. He has ascended a throne of grace. He has sent message after message to you. He proves himself to be in real earnest. He has pardoned millions of your fellow-sinners. He has pardoned every one that ever sought for pardon in the name of Jesus. All this you have been told again and again. But how have you treated it? Have you not treated his kindness with contempt, and cast his words behind your back? Are you not now in an unpardoned state? If cut down by any sudden stroke, would you not have to suffer the sinner's doom? Must not God punish you, or falsify his word? Must he not send you to hell, or prove him-95

self untrue? Could you wish him to break his word? Could you desire him to lose his character? He asks you to come and reason with him, but you will not. He invites you to give him a meeting on the ground of grace, before compelled to appear before him on the bench of justice, but you will not. Is not your conduct unwise? Is it not unreasonable? Does it not deserve punishment?

Answer these questions honestly.

Well, though you have gone on thus so long,-though you have provoked Godso fearown interests,—yet God is in the same mind still. He yet waits to be gracious. He has not withdrawn his word, he has not recalled not withdrawn his word, he has not recalled his servants, his patience is not yet wearied out. He comes to you again. He speaks once more. He asks, "How long?" How long is he to stand at the door and knock? How long is he to call, and you refuse to answer? How long is his mercy to wait? He says, "Come now." Your conduct says, "Not yet." You have said this, how many times? For how long? What is your age? How long have you read the Bible? How long have you heard the gospel? How long is it since you first heard the voice within. is it since you heard the gospel? How long is it since you first heard the voice within charging you with sin, calling you to repentance, and threatening you with punishment? Just so long have you made the Lord wait. Just so long has he called, and you have re-used. How wonderful it is, that he has not long since given you up. How strange that he has not said before this, "Cut it down, why cumbereth it the ground?" Truly, the Lord is longsuffering, slow to anger, and plenteous in mercy. Many younger than you have been summoned to appear before him, and are now in hell. Many perhaps who have not been so guilty as you are, have learned by experience what is meant by weeping, and walling, and gnashing of teeth. They are where the worm dieth not, and the fire is not quenched. But you are spared, and after so long a time, after so many sins, notwithstanding you have wrought such great provocations, yet the Lord, as if loth to punish you, sends to you once more, and asks, "How long?" How long Now?"

Reader, will you not decide? Will you not make up your mind? Go at once, and seriously, deliberately, and like a man, give him an answer. Say, "I have made up my mind, Lord, that I will not accept thy invitation. I will not attend to thy warnings. I will not regard thy threatenings. I will not ask for pardon at thy hands. No, I will still go on as I have done. I will enjoy myself with my carnal companions. I will gratify my sensual inclinations. I will risk it. Thou mayest wait for ever if thou waitest for me, for I will not come." This would be honest, though it would be very wicked, This is just what thousands do by their conduct, who would not dare to say so in

many words. And yet are words worse than deeds? Is not the life the index of the Does not the conduct betray the thoughts? But if you are not impious enough to address the Lord thus, then decide, as reason, as scripture, as common sense requires you; go to the Lord and say, "Thou shalt wait for me no longer,—I will trifle with thy mercy no more,-I accept thy invitation, -I obey thy call, and now, Lord, I lay me at thy feet. I confess my sins,—the sins of my life,—the sins of my tongue, and the sins of my heart. I acknowledge that I deserve thy wrath. Hell is my just desert. mercy, O my God, have mercy upon me. For the sake of Jesus, show me mercy. Let his suffering and death be accepted on my behalf, and for the sake of what he did and suffered in the room and stead of sinners, blot out my sins, answer my prayers, sanctify my nature, and save my soul. Oh, send the Holy Spirit to unfold thy Word to me, to work faith in me, and to sprinkle the blood of Jesus upon me. I renounce myself, I venture alone on Jesus, I surrender myself to thee. O save me, for thy mercy's sake." If such language as this comes from thy heart, if with such feelings you plead with God upon a throne of grace, you will soon feel the peace of God flow into your soul, and find the kingdom of God set up in your heart; even that kingdom which is righteousness, peace, and joy in the Holy Ghost.

I must conclude, I have set before you, once more, the way of life, and the way of death, therefore choose life that you may live. Put off no longer. Delay not a single moment, but, "Because there is wrath, beware, lest he take thee away with a stroke, then a great ransom cannot deliver thee." This may be the last time that God shall ask thee, "How long?" The next word may be, "He is joined to idols, let him alone." And as it was said of Israel, it may be said of you, "Israel would none of me, so I gave them up." Given up! Given up of God! Given up as an incorrigible sinner! Given up to "To the devil and his angels." Given up to what? "These shall go away into everlasting punishment, where the worm dieth not, and the fire is not quenched." Oh, how awful! How unspeakably dreadful !

> "Tremble my soul, and kiss the Son; Sinner, obey thy Saviour's call, Else your damnation hastens on, And hell gapes wide to wait your fall."

## TO MY CONGREGATION:

My Beloved Hearers,-Recellecting that I must give account to God of my ministry among you, I feel intensely desirous that I may do so with joy, and not with grief; and I know not how it is with many of you as to the state of your immortal souls. frequently expostulated with you. warned, invited, and exhorted you again and again; and prayer without ceasing has been My soul travails in made to God for you. birth for you, until prayer is formed in you. This, this I especially long for, even your conversion and sanctification. ness to my deep concern, and earnest prayers for you all. Allow me then with all affection to speak to you from the press, as I have often spoke to you from the pulpit; and to propose a few inquires for your very serious consideration: and let me beseech you to answer them honestly, in secret before God.

First, Are you really converted to God? You have often heard our Lord's declaration, "Except ye be converted, ye shall not enter the kingdom of heaven;" Matt. xviii.

3. You see conversion is indispensable; you must be born again, or perish everlastingly. You have perhaps been often im.

pressed, you have thought seriously, you have purposed at some future time to turn verted. Conversion is a change of heart, which always produces a change of life. It includes faith in Christ, repentance toward God, and entire consecration to his service. It is the root of happiness, the commencement of holiness, and a preparation for heaven. It is turning from sin to God, from the world to the Saviour, from error to truth. It is a permanent change. It is produced by the Holy Spirit, through the instrumentality of the word of God, and prepares for the enjoyment of all gospel privileges. Are you converted? Have you carefully examined yourself on this point? Are you deeply concerned about it? Can you sit under the gospel as you do, and yet be indifferent respecting it? Take one text on this subject. take it as from the mouth of God, think over it very seriously, for it is as much intended for you as if it were addressed to you by a voice from heaven. O! may the Spirit impress it upon your heart! It is this, "Repent, and be converted, that your sins may be blotted out :" Acts iii. 19. You may profitably connect with it the following passages:
Acts. xvii. 30, 31; xx, 21; xxvi. 20. Matt.
iii. 2, 8, 9; xxi. 28—32; Mark i. 15; Rom. ii. 4-11; Rev. iii. 18-20.

Secondly, If you are converted, are you baptized? Baptism should always follow con-

version. Every believer should be solemnly baptized in the name of the Father, and of the Son, and of the Holy Ghost: for so has the Saviour commanded, and thus did primtive christians act. Then there were no unbaptized christians, none objected to the ordinbaptized christians, none objected to the ordinance, none delayed, neither should they now. The ordinance is sacred, solemn, and important; it should never be treated lightly, much less with neglect. It was instituted for believers only; but it was intended for all believers, not for some few. All who gladly received the gospel on the day of pentecost, were baptized, not one objected, not one delayed; then why are not you baptized? Why do you delay? The Holy Spirit speaks to you, as Ananias did to Paul, and says, "And now why tarriest thou?—arise, and be bapyou, as Ananias did to Faul, and says, Ame now why tarriest thou?—arise, and be baptized:" Acts xxii. 16. If your heart is changed, profess it. If you do believe in Christ, publicly put on Christ: Gal. iii. 26, 27. If you love Jesus, then keep his commandments. Be not afraid, for God will be with you. Be not ashamed, for Christ has set you an example. Do not delay, for time set you an example. Do not delay, for time is on the wing. Propose yourself to the church at once, and say, "I will go in the strength of the Lord." Why should you delay? will disobedience recommend you to God? will neglecting the plaincommandments of God, make you happy? If you are really sorry for your sins, if you are depending on Christ alone for salvation, if you desire so to walk as to please God, you are the person who should be baptized;—and you should be baptized immediately. Your fears may be many, your doubts may be painful, your sense of unworthiness may be acute; but these are no bar, they should not cause delay, you should "be buried with Christ by baptism" at once. Seriously consider these two texts, "Repent and be baptized every one of you in the name of Jesus Christ;" Acts ii. 39. "Wherefore to him that knoweth to do good, and doeth it not, to him it is sin:" James iv. 17. Read also, John xiv. 15, 21, 23, 24; xv. 14. Acts. viii. 12, 36—32; x. 47, 48; xxii. 14—16. Rom. vi. 3, 5, Col. ii. 12.

Thirdly, if you are baptized, are you in church fellowship with us? If not, why do you remain without? Ought you not to be of that church, with which you regularly meet for worship? Can it be consistent, to be a member of one church, and regularly meet with another? Is this sanctioned by Scripture? Does this tend to edification? Can you under such circumstances perform the duties which devolve upon you, or enjoy all the privileges to which you are entiled? If God in his providence has removed you from your former residence, ought you not to remove your membership? You may almost as good be a member of no church, if you are not a member of that church with which you constantly meet. We know

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the excuses that are made, and the predilections which are indulged, but are they

scriptural?

The point is this, "Is your present course of conduct consistent?" Ought you not to encourage the pastor you regularly hear, and assist to the utmost of your power the church with which you constantly meet? No consistent minister of Christ, would wish to retain your name on his church-book, if you can no longer fulfil your engagements as a church-member; nor feel his mind hurt for one moment, because you seek to unite with a church where you can. Imitate Paul, do as he did, he was baptized at Damascus, and joined the church in that place; but when he was removed to Jerusalem, "He essayed to join himself to the disciples" there. Acts ix. 26.

Fourthly, if you are a member of the church, do you fill up your place? Are you regular and early in your attendance upon the means of grace? How many despise these means altogether? And how many professors, by their careless and irregular attendance, sanction them in so doing? When you joined the church, you became pledged to the officers, to the saints, and to the cause; you said, "This people shall be my people, and their God my God;" you solemnly engaged to seek the peace and prosperity of the church. You became part of a body, every member of which should fill up his place, and supply his

part toward the prosperity of the whole. Nor can you neglect this duty, without at once injuring yourself and the church. You are in covenant with the church, and the habit of running after popular preachers, or attending partly at your own place and part-ly somewhere else, except weakness, dis-tance, or family duties, require it, is covenant breaking,—a sin which must be offensive to God, painful to your pastor, and discourag-ing to the other members of the church who do fill up their places. No church can prosper except its members make it their home, feel a deep interest in its welfare, and refuse to forsake its assemblies, except some other duties demand. The habit of wandering is very injurious, unlovely, and unprofitable; we never knew a person to be really happy, or deeply spiritual, or very useful, while living in this sin. Such persons may be excited, but they are not sanctified; the fancy may be pleased, but the heart is not benefited, they may become wise in their own conceits, but they are not truly devoted. It is a course which God will not bless, and which no judicious christian can approve. Wanderers are generally very critical, contentious, and self-conceited; and are never any blessing to a church. Our fathers were devout, attentive, and generally in their place; but now once on the Lord's day, appears to be enough for many who are members of christian churches; and i'

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weather is not quite fine, they frequently do not attend at all. How few attend the morning prayer-meeting, and how many come in to the other services after they are begun? These things ought not so to be. They would not be so, if our souls were lively in God's ways. We want deeper spirituality. We want greater love for souls. We want a correct and abiding estimate of our privileges. Can you, my dear friend, say, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth?" Are you prepared to say with the devout Jews of old, "We will not forsake the house of our God?" Do you pray for and seek the prosperity of the church, knowing that "they shall prosper that love her." Let me entreat you to be regular in your attendance, early in your place, and very prayerful in every ordinance. Consider Heb. x. 25. Psalm exxii. 1, 2, 6, 9. Matt. xviii. 20. Acts i. 13, 14 ; xii. 12.

Fifthly, If you do fill up your place, are you active for God? Is usefulness your aim? It ought to be. It would be if your heart was right with God? Do you try to bring others under the word? Do you encourage any who do come? If you see a stranger come and sit near you, do you speak to him to come again? Here many church-members are sadly deficient. Persons come to the means of grace,—they are strangers in

the place, and perhaps strangers in town; they sit near members of the church, it may be, several times; but they take no notice of them, nor attempt to speak to them. This discourages them, especially if they are young. This cold, indifferent conduct has driven hundreds from our assemblies, who would otherwise have settled down, and become useful members of the church. they go away with the impression, that there is little love for souls here; that the church is dull and formal, and would never furnish a comfortable home. They fancy you are a selfish, cold, and ice-bound people; and they go seek a warmer climate, and more sociable christians elsewhere. But are you acting right? Would primitive christians, think you, have acted so? May the love of Christ constrain you to be diligent, make you very affectionate, and fill you with deep concern to promote his cause in any way, and in every way you can! Visit the sick. Sym-pathize with the poor. Invite strangers to come and hear the gospel. Distribute tracts and handbills. Write letters to persons who are unconverted. Speak, if possible, to every stranger who may sit near you in the house of God, and encourage them to come again, especially if they are young persons. If you are not active and useful, let me beseech you to consider the Saviour's interrogation, "Why stand ye here all the day idle?" Matt. xx. 6. Read in connexion with it Matt. xxi. 28. John iv. 34; ix. 4. Phil. ii. 30. Heb. vi. 10, 12. Rev. xxii. 12.

Finally, If you are active for God, are you happy? Religion is holiness. Holiness is happiness. Everything in the gospel is intended and calculated to promote holiness, with a view to our present and everlasting happiness. If you are truly converted to God,—if you are baptized, as Jesus commanded,—if you are united with a scriptural church—if you prize and diligently improve all the means of grace,—if you are actively employed for God, you may expect to be happy. Not to be free from trials, not to be beyond temptation; but to joy in God under trials, and feel happy in conquering temptations.

Beloved, the fountain is ever open, to cleanse you from the guilt of sin; the righteousness of Jesus abides, to justify you from all things; the Comforter is still with the church, to shed abroad the love of God: Jesus is before the throne, and ever liveth to make intercession for you; your heavenly Father rejoices over, and rests in his love to you: all things are controlled and directed, to secure your welfare: and the gospel always bids you "BEJOICE IN THE LOED." Your names are in the book of life; your cause is n your Saviour's hands; your inheritance is secured to you by promise, oath, and blood; therefore, "be steadfast, immoveable, always abounding in the work of the Lord," foras-

much as ye know that your labour is not in vain in the Lord." "Be diligent, that you may may be found of him in peace, without spot and blameless." Brethren, receive with christian kundness, this my address, I aim at your welfare, the prosperity of the cause and the glory of God alone; and pray for me that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel; and that the word of the Lord may have free course, and be glorified. Grace be with you.

Jesus, united by thy grace,
And each to each endear'd,
With confidence we seek thy face,
And know our prayer is heard.

Still let us own our common Lord, And bear thine easy yoke; Unite us in those bonds of love Which never can be broke.

Make us into one spirit drink;
Baptize into thy name;
And let us always kindly think,
And swetly speak the same.

Touch'd by the loadstones of thy love Let all our hearts agree; And ever tow'rds each other move, And ever move tow'rds thee.

## A KIND ENQUIRY.

"Art thou in health, my brother?"-2 Sam. xx. 9.

Kind words often proceed from cruel hearts. Hatred is frequently covered with deceit. This was the case with Joab, and with many others since his day. But a bad man may furnish us with a good text, and what was unkindly used at first, may be kindly employed by us now. Health is a great blessing, therefore we inquire very frequently about each other's health. There is the health of the body, and there is the health of the soul: and however important the first may be, the latter is much more so. We will dismiss Joah and his treachery, and use the words with an honest heart, and a kind intention. THOU IN HEALTH. MY BROTHER P" Let us consider.

First, A NEAR RELATIONSHIP. "My brother." Naturally, all men are brethren, for we are all one man's sons. We all descended from one parent, Adam; or, if we come down lower, from one parent, Noah. We are all made of one blood. We have one father, and one God hath created us. We should therefore, be interested in each other's

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welfare. But there is a spiritual relationship; in this the children of God alone are interested, but all are alike interested in it, Christians constitute one great family. They are born of the same parents. Born of the Spirit: born of one God. "Jerusalem, which is above, is free, and she is the mother of us all." They are all brought up in the same kome. The church is God's family residence. Here his children dwell. Here they feed. Here are babes, young men, and fathers. They are all taught in the same school. The world is but a school-room. God himself is become their master. His word, his ministry, and his providence are their teachers. Truth, truth respecting God and themselves, are the lessons they have to learn. They are all put to the same business. The one thing they have all to learn is to glorify and please God. They are all learning this, and by and bye, they will not think, or speak, or act, but simply with a view to glorify the Lord. They are all enriched with the same blessings. Chosen in Christ. Called by grace. Justified from all things. Sanctified by the Holy Spirit. Adopted and owned as children. Supplied with every needful good. Protected from all real dangers. Appointed to everlasting life. "All things are theirs." They are all dignified with the same honours. They are the sons of God. Heirs of God, and joint heirs with our Lord Jesus Christ. They are a royal priesthood, a holy nation, a pecu-

liar people. They are the temples of the Holy Spirit, and the bride of the Lamb. They are all destined to enjoy the same inheritance. They are begotten again to a lively hope, to an inheritance which is incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for them. Thus the people of God are one. One holy, happy, honoured family. All believers are brethren. therefore, I move about among the Lord's people I may ask, "Art thou in health, my brother?" Here is then,

Secondly, A KIND ENQUIRY. When we look around us in the world, we see that many are dead, others are sick, and some ap-pear ready to die. Reader, are you a Christian? If so, you are my brother. Allow me then to ask with all a brother's love, "Art thou in health?" May I examine thee for a moment or two? Let me feel your pulse. Desire is the pulse of the soul. If thy desires are carnal, or if they are going out strongly for the things of this life, more strongly than for the things of the Spirit, thou art not in health. Thou art feverish. But if thy desires are going out after God, for his presence, his power, and the mani-festations of his love, it is a good sign. Hear the language of a soul in health. "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God."

Again, "O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving kindness is better than life, my lips shall praise thee." Here is health, good sound health. pulse beats regularly, it beats for God, for holiness, and for heaven. Hear one speak who had been sick,-he relates his experience when becoming convalescent. "With my soul have I desired thee in the night, yea, with my spirit within me, I will seek thee early." This was healthy. God in Christ is the great object of desire, and when we are spiritually healthy our desires go out after him, and ascend to him; nor can we ever be satisfied but as we enjoy his presence and his love. Let me examine your tongue. The state of the tongue generally betrays the state of the heart. A clean tongue, that speaks truth, that talks of Jesus, whose utterances are loving, indicate a healthy state of soul. But the yellow tongue indicates a jealous, envious, and complaining state of mind, and is a proof that we are out of health. When the tongue is brown and furred with slander, evil speaking, and misrepresentations, there cannot be good health. So if it be white and coated with levity, foolish talking, jesting, and exaggerations, there are evidences of disease. We have heard of white 280

lies, but no lies are white in God's eyes. Every lie is black, black as hell. "Wherefore, putting away lying, speak every man truth with his neighbour." There are truth with his neighbour." There are filthy talkers, who profess religion, but in such, religion can have little power, and its presence at all is very questionable. Therefore said Paul, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Whatever the tongue utters proceeds from the heart, and shows uses are honest. May dition, if the utterances are honest. May the Lord grant unto all his children the clean tongue, that we may abundantly utter the memory of his great goodness, and talk of all his wondrous works. Allow me now to listen to your lungs. I must use my stethoscope a little. When the lungs are healthy we breathe freely. Prayer is the breath of the Christian soul. If, therefore, we breathe with difficulty, or labour for breath, there is something wrong. When we complain that prayer is a task and a burthen, or when we feel it to be a dry duty, we are out of health. My brother, is prayer a delight? Do you prize prayer-meetings? Do you rejoice when prayer is proposed where you are? Do you pray statedly? Do you pray constantly? If our health is sound, we shall be breathing out our desires, wishes, wants, woes, fears, praises, and thanksgiving, as we walk by

the way, as we work at our callings, as we lie sleepless on our pillows, and as we sit in our habitations. "Praying always with all prayer and supplication in the Spirit." I must now lay my hand on your heart. If you are healthy it will beat with regularity, and send out its crimson currents without interruption. I must listen. Ah, well, yes, it will do. It beats Jesus, Jesus, Jesus; heaven, heaven, heaven; holiness, holiness; useful, useful, useful. If the heart beats for Jesus, for heaven, for holiness, for usefulness, there is good health there. But if it beats for wealth, worldly honour, creature applause, or carnal pleasure, it is diseased. Christians should be Christlike. Like Jesus in their preferences, dislikes, pursuits, and aspirations. Redeemed should resemble him. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." The christian is as his heart is. That is the seat of life, the home of Jesus, the habitation of the Spirit. As the heart beats, the life will Therefore the wise man exhorts us, "Keep thy heart with all diligence, for out of it are the issues of life."

I would now ask a few questions, to ascertain more clearly the state of my brother's health. How is the appetite? Are you hungering and thirsting after righteousness? Do you regularly feed on and enjoy the bread of life? Do you daily drink of the water which Jesus gives? There is bread enough in our Father's house and to spare. Yet we have sometimes to ask our brethren, "How is it, that thou being a king's son, art lean from day to day?" Your Saviour's invita-tion is, "Hearken diligently unto me, and delight itself in fatness." And the testimony of the prophet is, "Therefore with joy shall ye draw water the out of wells of salvation." If you want made dishes, if you must have condiments, if you cannot feed upon and be satisfied with the plain wholesome food of the Gospel, you are not well. How do you rest? Can you lie down on the bed of God's promises, and enjoy the sleep of the labouring man, which is sweet, whether he eat little or much? Can you calmly lay your weary head on the pillow of your Redeemer's peace? Do you rest quietly on your Saviour's finished work for your acceptance with God? Do you rest on God's faithful providence for all your temporal supplies? Is your soul in a state of repose, realising the fact, "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee?" Or, art thou tossed and tumbled about with doubts, fears, and painful misgiving? Nothing conduces to health like good

settled rest, the sleep of God's beloved ones. Happpy is the man that casts all his cares upon his God; that reposes on the Covenant love and faithfulness of the Most High; that carries out David's exhortation, "Rest in the Lord and wait patiently for him; fret not thyself because of the man that prospereth in his way, because of the man that bring. eth wicked devices to pass." Is the head cool? Some professors are very hot-headed, and many others have brain fever. But a cool head indicates health. Can you think calmly and deliberately on God's word? Can you reflect on God's past dealings with gratitude? Can you survey your present circumstances with contentment? Can you look forward into the future with a lively hope? Rashness, haste, hurry, confusion of ideas, and perplexity occasioned by the want of careful examination into circumstances, are evidences of too much heat in the head. Don't wrap up the head too much. wear acapfive times double, and some thicker still; is it any wonder the head is heated, if covered and compressed in such creed caps as these? Brother, let thy head be fanned by the fine breezes of the everlasting hills, and be occasionally cooled by bathing in that "river, the streams whereof make glad the city of our God, the holy place of the tabernacles of the Most High." How are the eyes? Can you see things that are invisible? Are they often directed to the hills

from whence cometh thy help? Do they look not on the things that are seen, but the things which are not seen, because the things that are seen are temporal, while the things that are not seen are eternal? Can they discern between things that differ? Between the law and the gospel? Between the flesh and the spirit? Between the commandments of God and the traditions of men? If the eye is healthy, it will look to Jesus, it will trace out the foot-steps of the flock, it will look for, and urge us to hasten to, the coming of the day of God. How is the hearing? Can you hear and distinguish the Shepherd's voice? Jesus tells us, that "when he putteth forth his sheep, he goeth before them, and the sheep follow him; for they know his voice: and a stranger will they not follow, but will flee from him; for they know not the voice of stran-gers." The church of old could distinguish the voice of Jesus from all others, therefore she cried out, "It is the voice of my belov-ed, behold he cometh." If the earis open to God's word, if it trieth words, distinguishing between truth and error, between Christ and antichrist, between the world and the church. it is tolerably healthy. The man in health says, "I will hear what God the Lord will speak, for he will speak, peace unto his people, and to his saints, but let them not turn again to folly." Are the extremities warm? They should work for Jesus. The feet should run in the way of God's commandments. One in good health said, "I made haste and delayed not, to keep thy precepts." My brother, cold hands and cold feet show a disordered system. If thy hand is stretched out to help the fatherless, to relieve the widow, and to assist the poor; if thy feet are employed in visiting the fatherless and widows in their affliction, and comforting Christ in his members, they will be kept warm and Some are so much in this cold world, that they are chilled and frostbitten; and others nurse themselves so much by the fire of self-indulgence, that they are afraid of every breath; and both are comparatively useless, being in a very unhealthy state. Activity is necessary to health. Outdoor exercise is most beneficial. Therefore the Master says, "Son, go work to day in my vineyard." Put thy hand to the plough, look not back. So will the promise be reallook not back. So will the promise be realized, "The youth shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." They shall be in good robust health.

Observe, spiritual sickness is very common. We are like Paul's Corinthians, to whom he said, "Many are weak and sickly among you, and many sleep." Numerous spiritual maladies are apparent in God's church. One has the overflowing of the gall, which

appears in bitterness, wrath, and clamour: another has the tumour of pride, and swells with conceit and self-will; a third has the vertigo of inconstancy, and manifests his giddiness by wandering from place to place, or from creed to creed; another has the pleurisy of envy, and is always in pain because others prosper; and another has the cramp of covetousness, and twists into all shapes and forms before he will part with his money; another has the fever of intoxication, and is always longing for the glass; others have the epilepsy of fear, and are all their life-time subject to bondage. But where shall I end? for diseases are almost endless; therefore I may well put the question, "Art thou in health, my brother?" Appearances are often deceitful. What we take for the bloom of health, may be the hectic of disease. Many who are declining fancy they are quite well; others that they are speedily recovering. Multitudes appear consumptive, but alas they know it not. The difficult breathing, the unsteady walk, the irregular appetite, the confidence they express respecting their health, are sad symptoms that they are declining. These are the most difficult to convince of their danger, their own feelings deceive them, so that while others see clearly the danger they are in, they do not suspect it themselves. Health is very important. Important for our enjoyment. Important in order to the performance of our work. Im-

portant in every point of view. Therefore we should never trifle with it, but daily pray that we may prosper and be in spiritual health. The neglect of health is dangerous. Taken in time, disease may perhaps soon be conquered; once rooted, the eradication is difficult. Never neglect the health of thy soul, my brother. The physician is at hand. You may apply to him at any time. His advice is gratis. He never administers without necessity. Therefore go to him, whenever you have suspicious symptons, and cry, "Examine me, O Lord." The remedies are at hand. There is the warm bath of blood, and the cold bath of truth. The leaves of the tree which are for the healing of the nations.

The famous balm of Gilead. The true pool of Bethesda. A remedy for every disease.

A sovereign catholicon for every disorder. Restoration to health may be enjoyed. There are no incurable cases in God's family. The great physician says of every case, "I will bring it health and cure, I will heal thee of thy wounds, and will restore unto thee the abundance of truth and peace." His advertisement is headed, "COME AND BE HEAL-ED," and it is sent into all the world, and is to be mad eknown to every creature. He cures to-day and to-morrow, and he does all for a name. His advice is gratis. His medicines are gratis. His attendance is gratis. So that no one need suffer long. He says to each of us as to the poor man at the pool, "WILT

THOU BE MADE WHOLE?" If we appear suspicious, he will put the question, "Br-LIEVEST THOU THAT I AM ABLE TO DO THIS?" If we are satisfied of his power, but are afraid he is not willing, he says, "Br NOT AFRAID, ONLY BELIEVE." And when we cast ourselves upon his mercy, as the poor man did, crying, "Lord, I believe, help thou mine unbelief," he will take us by the hand, lift us up, and heal us. Or if, like the leper, we cry with our wholeheart, "Lord, if thou wilt, thou canst make me clean:" he will say, "I will, Be thou clean." Reader, art thou in health? If not, to Jesus, to Jesus, to Jesus at once,—he will heal thee perfectly, gratuitously, and for ever.

There is a great Physician near; Look up, O fainting soul and live; See, in his heavenly smiles appear Such ease as nature cannot give.

See, in the Saviour's dying blood, Life, health, and bliss, abundant flow? "Is only this dear sacred flood Can ease my pain and heal my woe.

## OLD AARON AND YOUNG GEORGE.

In a congregation in a country town, a few years ago, might be seen an old man past seventy, and a youth about seventeen; they both heard the same minister for some years, and both appeared to pay great attention to the word. They were not related, nor am I sure that they knew each other: but they were smitten by the hand of death about the same time, died the same week, and the pastor had to improve the solemn event in the same sermon. But, oh! how different was their end. Young George, after a brief conflict with Satan at the commencement of his illness, was filled with peace and joy; and though his sufferings were very great, when his mother was bemoaning him, he would say to her, "Never mind, mother, it will soon be over: remember my favourite hymn,

> On Christ the solid rock I stand, All other ground is sinking sand."

And in this happy frame he died.
Old Aaron, on the contrary, was filled with gloom, and misery, and despair; and when some Christian friends tried to comfort him by referring to the infinite merits of Christ,
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and the efficacy of his precious blood, he exclaimed, "It is of no use, I have heard thousands of sermons, I have seen the way of salvation clearly, but I have never walked in it, and now I am dying without hope. O eternity, eternity! How shall I bear the horrors of eternity!" And in this state he died. The pastor chose for his text, when he attempted to improve the event, "Let me die the death of the righteous, and let my last end be like his."

Shall I tell thee, reader, the cause of Aaron's misery? He had a darling sin which he had never mortified; he loved the intoxicating cup, it conquered him, and ruined his soul. He was not an open drunkard, but he secretly indulged in this soul-destroying sin. But admire the distinguishing grace of God in George, he drank in the living truth of the gospel, gave his heart to Jesus, lived beloved, and died happy and lamented. Mark also the effect of sin in Aaron, he nourished a viper in his bosom, he rejected the gospel. Beware of indulging any one sin, but flee at once to Jesus from the wrath to come. One sin will effectually ruin the soul, if it be loved and practised; you must have your heart set against all sin, and your soul brought to pant and pray for exact likeness to the Lord Jesus. or you will be for ever undone. God saves his people from sin, but he never saved any one in sin. Except, therefore, you repent and turn to God, iniquity will be your ruin.

Aged friend, are you still unconverted? Why is this? What is the cause? You have why is this? What is the cause? I ou have read the Bible, you have heard the gospel, you have had the way of salvation pointed out to you, you have been urged to flee from the wrath to come. But you are yet unconverted. Why is this? What sin are you indulging? How do you ward off the barbed arrows of God's word? How do you stifle convictions? How do you erase impressions? What powerful instrument do you employ to secure the damnation of your soul? Is it strong drink? Ah! there are few more powerful instruments than that. This renders the gospel ineffectual. This hardens and stupifies the conscience. This enables Satan to hold you fast. This peoples hell. Hell is filling fast, and strong drink does more to fill it, then almost any thing again. Reader, wouldst thou be saved! Avoid the intoxicating cup. Remember poor old Aaron. Ah! could you have seen him die! Could you have heard his dying testimony to the damning power of strong drink, methinks you would shun it as a serpent, and avoid it as a pestilence.

Young friend, are you converted? Have you given your heart to God? Are you reconciled to him, and at peace with him? Are you? George was but young when he died, but he had sought and found the Lord some time before. He was on the rock. He knew it. He felt it. He enjoyed it. There was no

sinking for him. He, whilst suffering, could comfort his poor mother, whilst she wept over his poor diseased body. George knew Jesus. He loved Jesus. He committed his soul to Jesus. He was happy in Jesus in the midst of his bodily sufferings. He knew that he was going to Jesus, when disease had done its work. To him to be absent from the body was to be present with the Lord. Would you not wish to die the death of the righteous, and for your last end to be like his? Then seek the Lord at once, seek him with your whole heart, nor rest until you can sing,—

My hope is built on nothing less Than Jesu's blood and righteousness; I dare not trust the sweetest frame, But wholly lean on Jesn's name. On Christ the solid rock I stand, All other ground is sinking sand,

When darkness veils his lovely face, I rest on his uschanging grace; In every high and stormy gale, My anchor holds within the veil, On Christ the solid rock I stand, All other ground is sinking sand.

When I shall launch to worlds unsean, O may I then be found in him, Drest in his righteouaness alone, Faultless to stand before his throna. On Christ the solid rock I stand, All other ground is sinking sand,

## A QUESTION FOR PROFESSORS.

"Have ye a Father?"-GER. xliv. 19.

STANDING at my window one day, while the cholera was raging in London, I saw two corpses carried by, followed by one little child, walking alone next the coffins, with a a few neighbours behind. That child was now an orphan. Both parents had been carried off by the pestilence. The sight of that child produced deep emotions, and awakened painful sympathy in my heart. was led to think of the sorrows and privations of orphanhood, and then of the happiness of the Lord's people to whom Jesus has said, "I will not leave you orphans." A believer can never be an orphan, he has an ever-living, ever-loving, ever-present Father. But many of the Lord's people do not realize this, there they do not live and act under its influence. We have therefore at times been tempted to ask them, as Joseph did his bre-thren, "Have ye a Father?" And now I am going to yield to that temptation, and actually propose the question. While I propose it, may the Holy Spirit apply it, and may every reader derive benefit from it.

First, TO WHOM MAY THIS QUESTION BB

ADDRESSED? There are many classes to whom it is applicable, and to whom it would come as a reproof. We will select a few. There are professors who fear poverty. They are provided for at present. They are in tolerably comfortable circumstances. They have not wanted hitherto. But they think that Business may fail. The situation may be lost. Or old age will come. They have no stock in hand. The barrel of meal may waste, the cruse of oil may fail. They cannot enjoy the present, for fear of what may happen in the future. They are given to fear, and they encourage foreboding. Does such a professor read these lines? If so, let me ask, Have you a Father? If so, will he know what you want? Will he be able to supply your needs? Will he be afar off, or nigh at hand? Will he forget you? Did he ever neglect any of his children? Have you any cause to suspect the truth of his Word? Did he ever break his promise? Did he ever fail one that trusted in him? If he has, you may fear; but if he has not, is it not wrong, is it not unkind, to doubt him? There are some really poor, who need supplies. My poor brother, are your wants many? Are your resources exhausted? Are-your means failing? Do you look around and ask, "What shall I do? How shall I obtain a supply?" Have you a Father? If so, can he supply you? Has he ever promised to do so? Have

you access to him? Can you get an opportunity to lay your case before him? Has he any love in his heart? Has he any pity, or sympathy, or compassion? If so, why do you droop, or give way to despondency? Is the Lord's hand waxed short, or is his ear heavy that he cannot hear? Did he never help any in your circumstances? Will it be difficult for him to help you? Has he not helped you until now? Has he not said, "I will never leave thee, nor forsake thee?" Is it not his Word which saith, "Thy bread shall be given thee, and thy water shall be sure?"
How many of his children has he starved to death? Did you ever see one of his children die from want? If not, why doubt? Why fear? "Cast thy burden upon the Lord, and he shall sustain thee." Give up anxiety, believe in thy Father's love, trust in thy Father's promise, and expect the hand of thy Father's providence to supply all thy need. There are believers who complain of their circumstances. They are worked too hard. They are tried more than others. They have such a family. Or, they have such a situation. Or, they have such losses. They have no end of things to vex, harass, and distress them. Complaining christian, have you a Father? If so, had your Father anything to do with fixing your lot? Did he place you where you are? Is he wise? Is he good? Has he ever told you, that all things shall work together for your good? Does he know what

is best for you, think you? Has he left things to chance, or has he arranged all in his own to chance, or has he arranged all in his own infinite mind, and does he work all by his unerring providence? If he does, are you justified in complaining? Have you any real cause? Will complaining help you? Will it better your circumstances? Will it please your Father? Will it any way serve you? If not, leave off complaining, and "having food and raiment, let us therewith be content." Seek grace from God, that you may do all that is required, bear all that is sent, and endure all that is to be suffered, to the glory of God. There are saints that contend with their brethren. Some contend about trifles. Some contend in an angry bitter Some while contending call names, anathematize, and treat their brethren contemptuously. They reflect upon their intellect, sit in judgment on their motives, and unmercifully denounce their conduct, though it is not immoral. They separate from them, refuse to speak with them, and deny them all the charities of life. Brethren, have ye a Father? Does he witness your conduct? Does he hear your contemptuous expressions? Does he see the disdain with which you treat your fellow-professor? Can he approve it? Will he justify you in it? Can he commend you for it? Is it not possible that he loves the person you despise, that he pities while you censure, that he has pardoned what you condemn. If your erring brother should be

weeping before your Father, while you re-proach him! If he should be telling your Father of you, while you are speaking to others against him! Should you not bear the. infirmities of the weak, and not please your-self? Should you not forbear with your brother, and forgive your brother, even as God for Christ's sake has forgiven you? Should you not love your brother, be full of pity, and treat him just as you wish one under similar circumstances to treat you? Let contention, then, give place to love; and let all bitterness, and wrath, and evil speaking be put away from you; and be ye "merciful, even as your Father, which is in heaven is merci-ful." There are some christians who are unhappy, who want comfort. Comfortless one, have you a Father? Can he comfort you? Is he not the God of all comfort? Has he not said, "As one whom his mother comforteth, so will I comfort you!" Did he not comfort his people of old, under all their tribulations? Go to him, then, and tell him all your trou-Go to him, then, and tell him all your troubles, all your sorrows, and all your crosses; ask of him with the simplicity of a child, that comfort which you need. Believe his word, look to his crucified Son, rest on his precious promises, and seek communion with him on the throne of his grace, and he will fill you with joy and peace. There are some professor who are idle, they do nothing for God. Idle professors, have you a Father? Did he bring you up in idleness? Has he not taught you to work? Has he given you no talents? Can he find you nothing to do? What, are there no sick brothers and sisters for you to visit? Are there no lost sheep for you to seek after? Are there no poor ones for you to feed? Idle! What, in a world like this? Idle! What, in times like these? Idle, when souls are perishing! Idle, when Satan is triumphing! Idle, when hell is filling! Idle, and yet God works by means! Idle, when the Lord says, "Son, go work to day in my vineyard!" Idle, when every one is to be rewarded according to his works! Idle, when industry is honour, employment pleasure, and labour for Christ is bliss! Idle professor, what will thy Father say to thee? What will the Judge of all say to thee ? Oh, if he should say, "Wicked and slothful servant." If he should give the command, "Cast ye the unprofitable servant into outer darkness, there shall be weeping, and wailing, and gnashing of teeth." Look to it, slothful professors, for evil is before you.

Secondly, How MAY THIS QUESTION BE SATISFACTOBILY ANSWERED? Have ye a Father? Is it uncertain? Are you not sure? Do you doubt it? Let us try and ascertain whether God is your father or not. Just answer me a few questions. To whom do you go in your trouble? The child goes to his father, do you go to the Lord? Does trouble bring you on your kness? Does it endear a throne of grace? Does it make the promises

precious? Do you seek to have it sanctified, as well as removed? Do you desire that God may be glorified by you in every trouble? You have a Father. To whom do you look in want? Do you run to man, or look to your own arm? Or do you look to the Lord, pleading his promises, and expect him to send you supplies? Does it seem natural to you to go to the Lord for what you need? The child looks to his father for the supply of all his needs, and if you naturally look to the Lord for yours, you have a father. To whom do you cry in danger? If the father is near, the child naturally cries out, Father! father! So do the children of God. If they are in danger from sin, from Satan, from the world, or from themselves, they cry out without stopping to think, "Lord, save me." Danger awakens fear, and fear prompts to prayer, and prayer is directed to the Lord, and to the Lord alone. If therefore in every season of danger you naturally cry to the Lord, you have a father. What do you principally desire?" Is it God's favour, God's smile of approbation? If so, you have a father. What do you most fear? Is it God's displeasure, God's frown? If so, you have a father. What do you daily seek? Is it God's blessing? His blessing on your person, family, business, interests, and all in which you are engaged? If so, you have a father. What do you most dread? Is it banishment from God's presence? Is the bitterest ingredient in the cup of torment in your estimation, the idea of being separated from God, and being deprived of the presence of God? If so, doubtless, God is your father, and you are his well-be-

loved child.

Thirdly, WHAT THE ANSWER IN THE AF-FIRMATIVE SHOULD PRODUCE. If God is your father, you should exercise confidence in your father's care. He careth for you. He cares for the very hairs of your head, therefore he has numbered them. He bids you be careful for nothing, but to cast all your care upon him. If God is your father, if he has promised to care for you, you ought to exercise confidence in his care, and so enjoy peace. You should be content with your Father's allotments. He has fixed the bounds of your habitation. Whether master or servant, poor or wealthy, learned or illiterate, healthy or sick, it is of the Lord. Now if God is your father, if he is infinitely wise, if he loves you with an everlasting love, if he has called you to his kingdom and glory, if he is training you up for everlasting life, and if he has promised to explain and make the present plain to you by and bye, you should be con-tented. Hence said the apostle, "Let your conversation be without covetousness: and be content with such things as ye have, for he hath said, "I will never leave thee, nor forsake thee." You should be concerned 'n do your Father's will. The father's will

is the child's law. Our Father is holy, just, and good. In all he requires, as well as in all he does, he aims at our holiness and hap-Satisfied of this, we should in everything prefer his will to our own. If God, the infinitely good One; if God, the infinitely holy One; if God, the infinitely just One, is your Father, you ought in all things, in all places, at all times, to make it your one concern to do and suffer his most righteous will. You should commune with your Father daily. He is about your path, and about your bed. He is ever, and everywhere with you. When you lie down at night he is at your pillow, and your last word should be spoken to him. When you awake in the morning he is by your bedside, and your first utterance should be directed to him. What should we think of a child sleeping in the same room with his father, and knowing that father to be awake, who would go to sleep without uttering a word, and arise and leave the chamber without a recognition? Yet how many who would wish us to think that God is their father do so. If I live with my father, work with my father, sit at the same table with my father, walk ever in the same road with my father, shall I not hold intercourse with my father? Shall I not consult him on all difficult points, and speak to him on all pleasant subjects? Just so, if God is your father, you ought constantly to commune with him. You should be in connexion with your Father's family. Every christian should be a member of a christian church. Believers should walk together in the same road, work together in the same field, sit together at the same table, and live together in the bords of holy brotherhood. Brethren, if God is your father, see to it that you love as brethren; that you love all your Father's family, the young and the old, the rich and the poor, and let your daily prayer be, "Grace be with all them that love our Lord Jesus Christ in sincerity." And say to every christian, "The Lord Jesus

Christ be with thy spirit."

Reader, HAVE YOU A FATHER? If so. what is his name, and what is his Son's name? Canst thou tell? Do you know his new name, Love? Do you know his Son's name, Jesus? Do you know him so as to trust in him, love him, surrender yourself to him, and obey him? Where is his residence? God hath a home in heaven, a home in the church, and a home in the believer's heart. Are your affections in heaven as your home? Is the church of Jesus your home? Is your heart the home of the high and lofty One that inhabiteth eternity? What are his resources? If God is your father, his riches are immense. The wealth of the universe is his. You may be short now, but you will have enough soon. Indeed now, "all things are yours," only you are not come of age, and therefore cannot take possession. When did you hear from him! God speaketh

once, yea, twice, but man perceiveth it not. Man, as such, perceiveth not when God speaks; but the sheep of Jesus hear his voice; they know and follow him. Our heavenly Father speaks to his children often, not merely to the ear but to the heart. He speaks by his providence. He speaks by his Word. He speaks also by his Spirit. The child in nature cannot be satisfied without hearing from his father, neither can the child in grace. If you are a child of God, you will want to hear from God, therefore I ask, When did you hear from him? Have you had any sweet communion with him of late? Hath he brought you into the wilderness, and spoken to your heart? Are you sighing out now with one of old, "O that God would speak!" What are your expectations from him. When children have a wealthy father they expect much from him, what do you expect from God? Methinks I hear the christian say, "Oh, I expect great things. I expect a mansion, a kingdom, a crown, an incorruptible inheritance. I expect a white robe, a golden harp, and a glorious triumph awarded me in the New Jerusalem. I expect to be like my father's only begotten Son, and that he will fill me full of joy with his countenance. I expect more than eye hath seen, than ear ever heard, or than ever enter-ed into the heart of man to conceive." Finally, if you have a Father, why do you act at times as if you had none! Where is the dif-

ference between you and the poor fatherless worldling? What mean those fears, those doubts, those misgivings? Why fret, why murmur, why complain? Surely you can have no cause. If God is your father, keep your eye on your Father's honour. He says, "If I be a Father, where is mine honour?" Aim to honour him in all you purpose, in all you speak, in all you do; remember he has said, "Them that honour me I will honour; but they that despise me shall be lightly es-If God is your father, pity poor orphans, and try to lead them to your Father's house. God is a father of the fatherless. picks up the poor child cast out into the open field, and adopts it for his own. He receives and places among his children, all who come to his feet confessing their sins, and craving pardon in the precious name of the Lord Jesus. Poor fatherless sinner, hasten to the throne of grace, cast thyself on God's mercy, he will receive thee, accept thee, clothe thee, and send the Spirit of adoption into thy heart.

## WHAT ARE YOU DOING?

Believes, what are you doing for Your-SELF? Are you making your calling and election sure? Are you adding to faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; as directed (2 Pet. i. 5-What are you doing for the Lord? Are you spreading his truth, helping his cause, and consecrating all your energies to his praise? Whatare you doing for the CHURCH? Are you trying to enlarge its numbers, increase its purity, and deepen its joys? What are you doing for SINNERS? Do you speak to them in the name of Jesus when you have an opportunity? Do you try to bring them under the sound of the gospel? Do you circulate tracts and hand-bills among them? Did you ever spend one hour in special prayer for their conversion? Do you often set apart short seasons for this purpose? Do you use all the means in your power to increase the congregation with which you meet; and to spread the gospel in the neighbourhood where you dwell ?

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Is every talent laid out in the Lord's cause? Are you acting right if it is not? Can you satisfy your conscience to see error spread, sin abound, Satan triumph, and souls perish by thousands, if you do not use every means in your power to prevent it? Do you not remember, that the servant with one talent was expected to use it for the Lord, and was condemned because he did not? You have the word of life, ought you not to hold it forth? You are the light of the world, ought

you not to shine?

But, SINNER, what are you doing? Are you heaping up to yourself wrath against the day of wrath? Are you daily provoking God to his face, by your carelessness, prayerlessness, and despising the Lord Jesus? Are you breaking the Sabbath, neglecting the means of grace, and trifling with the solemn concerns of your never-dying soul? What are you doing with your BIBLE? Is it allowed to lie un-used, treated with neglect, if not with contempt? How will you be able to look on that Bible at the judgment seat of Christ? How different the Bible must appear, to sinners who are for ever lost in hell, to what it does to careless sinners now! But, are you seeking mercy, and flying for refuge to the dear Redeemer? Are you reading God's book with care, and seeking the salvation of your soul with earnestness? Then let me beseech you to persevere; follow on to know the Lord, and joy, peace, and salvation are yours. But if you persevere in sin, be not surprised if you should be suddenly. cut down, and cast into hell. Repent and turn to God, so will you assuredly find mercy; for every one that seeketh, findeth.

Reader, are you a Christian? An active Christian? A working Christian? Are you striving to save souls from death? To pluck sinners as brands from the burning? As Christians, it is our duty to do so. Our duty, it ought to be felt to be our highest privilege. Our Master when sitting on Jacob's well, waiting for the Samaritans to come to him, said, "My meat is to do the will of him that sent me, and to finish his work." If it was the meat of Jesus, surely, if we have the Spirit of Christ, it will be our meat too! But, I fear that many do not realise it to be so, therefore they do not daily, and directly, aim at the conversion of souls to God.

Reader, are you unconverted? If so your condition is truly perilous The sailor asleep on the top of the mast, when the storm is rising, is in safety compared with you. The man asleep in the attic, when the lower part of the house is in flames, is safe compared with you. While unconverted, every threatening in God's book, aims at you. Every principle of God's government calls for punishment on you. For you there is no place in heaven. For you there is no hope in God. For you there is no peace or

rest. But for you, there is a place in hell. For you there is wrath in God. For you there remains the blackness of darkness for ever. "It is a fearful thing to fall into the hands of the living God." O sinner, sinner, flee from the wrath to come. Escape for thy life, look not behind thee. "Believe in the Lord Jesus Christ, and thou shalt be saved."

To-morrow, Lord, is thine, Lodged in thy sovereign hand; And, if its sun arise and shine, It shines by thy command.

The present moment flies,
And bears our life away;
O make thy servants truly wise,
That they may live to-day.

Since on this winged hour Eternity is hung, Waken by thiue almighty power The aged and the young.

One thing demands our care, O be it still pursued! Lest, slighted once, the season fair Should never be renew'd.

To Jesus may we fly, Swift as the morning light; Lest life's young golden beams should die In sudden endless night.

#### THE FEARFUL DESTINY.

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire?" Who among us shall dwell with everlasting burnings?"—ISAIAH XXXIII. 14.

THE threatenings of God are solemn things. They are called forth by sin. They prove God's justice. They manifest his unutterable abhorrence of all impurity. They are too much overlooked. Many put them away as if they had no reason to fear them. Some never preach on them, they are too dreadful. But how can we warn sinners to flee from the wrath to come, except we proclaim that wrath? The representations are all sober; there is no exaggeration, because they are all just. There is wrath, and many are treasuring up to themselves wrath against the day of wrath and revelation of the righteous judgment of The passage of God's Word we are about to consider is most solemn. been realised in part, but will be more fully realised by and bye. The day of wrath is The wrath of the Lamb will be coming. dreadful, most dreadful. Look at God's own representation of it: "The kings of the earth, and the great men, and the rich men, and the 143

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chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" May the Holy Spirit impress these solemn words on every reader's heart, and help our meditations on this affecting subject. We will consider

First, THE CHARACTERS. What were they? They are divided into two classes. Sinners. Not merely infirm, but wicked. They had wicked hearts. They loved sin. They practised sin. Perhaps they were not openly profane persons, but sin was their element. They enjoyed it. They preferred it to holiness. Had they been only weak, they had been only objects of pity; but they are wicked, and therefore they are the subjects of blame. Not only so, but the weakness of the sinner is the effect of his wickedness. he had not been wicked, he had never been weak. He has no power to keep the law, therefore he is weak; but he has no will, no wish, to keep the law, this proves him to be wicked. Every man is a sinner; but some are sinners who profess to be saints, and such are sinners with an emphasis. Hypocrites. Some never pretend to be saints; but some pretend to be who know they are not. They

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wear a mask. They act a part. They deceive the sincere. They impose upon charity. Of all characters, hypocrites are the The Lord Jesus pronounces more woes against the hypocrites in one chapter than against the devil all through the New Testament. In our churches, it is to be feared, we have many masked men, and many masked women. Like whitened sepulchres, they appear beautiful to the eye, but within all is corrupt and vile. But where are these sinners, these hypocrites? In Zion. Among God's people. Under the preaching of the pure Word. The greatest sinners under heaven are to be found professing the holiest religion. They are in the church, but they are not of the church. And when judgment begins, as it will, at the house of God, these pretenders, these sinners, these hypocrites, will be detected and exposed; for the sinners in Zion will be afraid, and fearfulness will surprise the hypocrites. Let us notice,

Secondly, THEIR ALARM. They are afraid, and well they may be—God has threatened. He has threatened all sinners, but especially such sinners as they are. They have trifled. They have acted as if they believed that the Lord was altogether such an one as themselves. They heard his warnings, but they heeded them not. They heard his invitations, but accepted them not. They sear his invitations, but accepted them not. The good news of a free salvation was published

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among them, but they made light of it, and went one to his farm and another to his merchandise. God is true to his word. He was in earnest when he spoke. He meant every word he said. His threatenings were registered in heaven. He is bound by every per-fection of his nature to make them good. He cannot deny himself. He is unchangeable in his nature. Without variableness or the shadow of a turning. That very perfection that secures the everlasting salvation of the believer, renders the damnation of every impenitent sinner absolutely certain. He is in one mind, and none can turn him: what he was when he said, "The wicked shall be turned into hell, and all the nations that forget God," that he is now, and that he will be for for ever. He especially hates indecision and deception. One thing or the other he would have us be. Hot or cold, saint or sinner: of the world, or of the church. But to be of the world, and yet in the church,-to pretend to be a christian, and yet live in sin,—to turn his holy religion into a mask to answer a selfish purpose, is especially hateful in his sight. These sinners, these hypocrites, have their fears awakened, sometimes by judgments, sometimes by death, and sometimes by the prospect of having shortly to stand before the judgment-seat of Christ. Secure professor, something will be sure to occur, by and bye, to alarm thy conscience, awaken thy fears, and fill thee with alarm. The hypocrites are represented as startled, suddenly surprised. "Fearfulness hath surprised the hypocrites." They are generally bold and fearless, being filled with conceit and self-confidence. They presume on God's mercy, or appropriate to themselves unjustly the promises and immunities that belong to the Lord's people. But thus saith the Lord, "Woe to the rebellious children, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin." When they say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not es-

cape. This leads us.

Thirdly, TO THE CAUSE OF THEIR ALARM. God comes to punish. He appears to make good his threatenings. His servant poses them with the most solemn questions. Placing himself among them he asks, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" Observe the nature of the sinners' punishment. Fire. Devouring fire. This most powerful, penetrating, and searching element is generally employed in God's word to represent the instrument of torture by which the sinner will be punished for ever. The rich man died, and was buried, and in hell he left up his eyes, being in torments, and cried, "I am tormented in this flame." "The Lord Jesus shall be revealed from heaven with his mighty angels, in flam-

ing fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Sinner, see thy doom! Hypocrite, see thy portion! Fire. Consuming fire. All its scorching, burning, suffocating, tormenting power will be felt by you. Tophet is ordained of old, yea for the king it is preparated. ed; the pile thereof is fire and much wood, and the breath of the Lord, like a stream of brimstone, doth kindle it. Mark its dura-Everlasting burnings. There the worm dieth not, and the fire is not quenched. The wicked are driven away in their wickedness, these shall go into everlasting punishment. The smoke of their torment ascendeth up for ever and ever. The punishment of the careless sinner and daring hypocrite bears the stamp of eternity upon it. Eternity extinguishes hope, generates despair, and adds a tenfold emphasis to the dreadful doom. What, exclaims the lost soul, as it weeps, wails, and gnashes its teeth, is this for ever? Is there to be no abatement, no alleviation, no termination of this tre-mendous agony? Will God inflict such in-tense agony for ever? Yes, yes, for ever is the reply. Well may the Most High ask the question, "Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? I the Lord hath spoken

it, and will do it." "The things that are not seen are eternal." Sinners in hell will, with lost spirits, suffer the vengeance of eternal fire. Oh, dreadful doom! Look at their destiny, to dwell with devouring fire, with everlasting burnings. Hell is the sinner's home,—his everlasting residence,—his eternal portion,—his changeless doom.

Let us, then, look at the questions seriously, and apply them to our ourselves. Were there ever questions more solemn? Can there be questions more alarming? Yet these solemn and alarming questions are necessary. Who among us who are in Zion, who sit Who among us who are in Zion, who sit under the faithful preaching of God's word, who have a place among the saints, and at the Lord's table, who among us will dwell with devouring fire, with everlasting burnings? Easy professors, will you? You take things easy now. You study your own comfort pretty much now. There you are on the Lord's day, in your accustomed seat in the house of God. There you are all the week in your business. You are not in troubles as other men, neither are you plagued as other men. Are you safe for heaven? Areyour evidences scriptural? Have you made your calling and your election sure? Is there no ground for doubt, or cause for fear? Perhaps there is, if you would only carefully examine yourself, whether you are in the faith. Will you dwell with devouring fire, with everlasting burnings? It is possible that you may. Very probably you will. But if you should! The bare supposition is dreadful. What, go through the house of God to the flames of hell! Well, many do. There are no easy professors in hell; but there are many in hell who were easy go-and-come professors on earth. Deceiful professor, you know you wear a cloak. You practise deception in your business, and justify it. You deceive your brethren, by pretending to be what you know you are not. Will you dwell with devouring fire, with everlasting burnings? Yes, there is no doubt of it, except God unmask you, and give you repentance unto life. You may hold your head high now; you may talk of election and final perseverance; but there is no proof that any one ever elected you but yourself, and as to perseverance, you have never passed the strait gate, or entered on the narrow way yet. Trifter, will you have to suffer this dreadful doom? Yes, except you repent, you will so perish. You make light of the gospel feast, you neglect the great salvation, you despise your own soul, and for you, in your present state, there is no hope. The King will say of you, "Bind him hand and foot, and cast him into outer darkness, there shall be weeping and gnashing of teeth." My dear young friends, is it possible that such should be your portion? It is. There are many young people in hell. We know not exactly when re-

commenced in your case; and if an accountable agent dies unpardoned, unsanctified, unregenerated, he cannot be saved. Think, my young friend, if you should be doomed to dwell with devouring fire? If you should have to dwell with everlasting burnings? If you do, it will be entirely your own fault. You will never be able to trace up the cause of it higher than yourself. Through eternity you will be obliged to take all the blame to yourself. You would not take warning. You would not come to Jesus. You would not be advised to fiee from the wrath to not be advised to flee from the wrath to come. But you choose death in the error of your ways. Just for one moment suppose yourself in hell. All hope gone. Your immortal spirit floating on floods of liquid brimstone. Tossed with tempests and not comforted. Taunted by devils and damned souls. Tortured beyond the powers of description. With the impression burnt into your soul, "This is for ever. This is the wages of my sin. This is the due desert of my deeds. I preferred this to heaven. I am here by my own fault. I can blame no one but myself. My doom is irrevocably sealed." How will you endure it? How, how, how will you be able to bear the bitter, bitter reflection, that when life and death were set before you, you chose death in perference to life? Aged reader, is there any possibility of your dwelling with devouring fire, with everlasting burnings? Is your soul not be advised to flee from the wrath to

safe? Are you quite sure it is? Is there no ground for doubt? Your sands will soon be run out,—your days will soon be numbered,
—you will soon be carried by the angels to Abraham's bosom, or in hell you will lift up your eyes. God will not be affected by thy gray hairs, or pay respect to thy wrinkled brow,—all will depend on this, Art thou in Christ? Hast thou been born again? If after a long life spent in the land of hope, if after so many warnings, so many opportunities, so many convictions, so many impressions, so many purposes of amendment, you should be doomed to dwell with devouring fire, with everlasting burnings, it will be fearful. But there are multitudes of old people in hell. Many an old man has gone to hell with the Bible in his hand, the gospel sounding in his ears, and a false hope in his heart. Many an old woman has been driven from the presence of the Lord who talked about religion, had a sitting in the house of prayer, and at times appeared very devout. Let us not, then, put the supposition hastily away from us. Let us not be too secure. But let us closely, carefully, and thoroughly examine ourselves, remembering that Christ is in us, except we be reprobates. Reader, we warn you in love. We try to alarm you, that we may prevent the possibility of your meeting such a dreadful fate. Oh, fiee, fiee, fiee from the wrath to come! Flee, flee, flee to the Lord Jesus! He can save you, but he only can. He is willing to save you, if you are willing to be saved by him. Haste thee, escape thither, for thou art in danger until thou hast come to Christ, until thou hast received Christ, until thou hast cast thy guilty soul entirely on Christ. Remember, oh, remember, the great end of life is to secure salvation, lose not, therefore, life's great end!

See how the fruitless fig-tree stands Beneath the owner's frown; The axe is lifted in his hands, To cut the cumberer down.

'Year after year, I come,' he cries,
'And still no fruit is shown;
Nothing but empty leaves arise,
Then cut the cumberer down.

The axe of death, at one sharp stroke, Shall make my justice known; Each bough shall tremble at the shock, Which cuts the cumberer down?

Sinner, beware!—the axe of death
Is raised and aimed at thee;
A while thy Maker spares thy breath—
Beware, O barren tree!

If heedless when thy Maker calls, Then comes the deadly aim; He smites—at once the sinner falls To hell's eternal flame.

### WHAT IS CONVERSION?

Conversion is the turning of the soul, from error to truth, from sin to holiness, from works to Jesus, and from Satan to God. Man has turned his back upon God, in conversion he turns his face. Man has closed his ear against God, when converted, he says, "Speak, Lord, for thy servant heareth." Man is in open rebellion against God; in conversion, he grounds his arms, and submits to God. Man is the enemy of God; in conversion, he seeks to be reconciled to God.

Conversion changes a hardened sinner into a little child, and he comes to Jesus to be taught, cries to the Lord for salvation, and meekly stoops to learn of the least of God's In conversion, the proud intellect is humbled, the hard heart is melted, and the sinner is changed into another man. hates what he formerly loved, and loves what he formerly hated. He views every thing differently, the Bible is a new book, he sees the ways of God with new eyes, he wonders at himself and wonders at all about him. could not tell what was meant by the new birth before, but he knows now; he could see no beauty in Jesus before, but he is the 154

"altogether lovely" now; he could not enjoy prayer or praise before, but he can enjoy them now. "All things are become new." No book like the Bible now; no day like the Lord's day; no place like the house of God; no people like the saints; no subject like the love of Christ; no service like the service of God; no pleasure like that which flows from fellowship with God. It includes conviction of sin, embracing the Saviour, and walking according to the perceptive will of God. This is conversion.

Reader, are you converted? The Lord Jesus has said, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There must be a change of heart, and a change of life, or there is no salvation. You must be born again by the Spirit of God, or perish. You must be purified by the word of God, justified by the obedience of Christ, and sanctified by the Holy Spirit, or you have neither title to, nor meetness for heaven. Let no man deceive you, God's word is plain and positive upon the point; do not deceive yourself, lest you should be undeceived in the burning lake. As the tree falls, so it must lie, and it always falls the way towards which it leans; if your thoughts, desires, hopes, and affections lean towards heaven, and towards God, all will be well; but if not, it will be ill with you, and ill with you for ever. Examine yourself carefully, for your everlasting fare is at stake; better be deceived on any point, than on this point. Be this your prayer, "Search me, O God, give me the witness of thy Spirit, and conform me to the image

of thy Son."

It is to be feared that very many professors are not really converted to God. They have changed their opinions, they have professed religion, they have joined a church; but God has not changed their hearts. They are still carnal. Moral they may be, spiritual they are not. Pray they may, but fellowship with God in prayer, they have not. They are numbered with the saints, but they are not saved by the washing of regeneration, and renewing of the Holy Ghost. They talk of grace, but they do not experience its power. They allow themselves to be deceived, and fancy all is well, though they have never passed from death unto life, or been born of the Spirit of God.

Reader, take heed lest you should be deceived. Nothing is easier in these days. It is respectable to profess religion, to be a member of a church, and attend the ministry of a popular preacher. But real christianity is something far beyond this. It is union to Christ. It is possessing the Spirit of Christ. It is crucifying the flesh with its affections and lusts. It is mortifying the old man with his deeds. It is being risen with Christ, by the faith of the operation of God;

and as such, setting the affections on things above, where Christ sitteth at the right hand of God. It is visiting the fatherless and the widows in their affliction, and keeping our-

selves unspotted from the world.

Let me beseech you as a friend, not to stop short of these things. Seek to have a thorough work of the Holy Spirit in the heart. Make sure work for eternity. Dig deep and lay your foundation on the rock. Strive to enter in at the strait gate. Count all things but loss, that you may win Christ. Aim high, be an uncommon christian that you may be able to say with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh, is by the faith of the Son of God, who loved me, and gave himself for me." Spirit of the living God, create us anew in Christ Jesus unto good works, and bear thy witness with our spirits that we are born of God!

### OUR FATHER'S DEMAND.

"If I he a Father, where is mine honour?" MAL. I. 6.

A Profession of religion involves solemn obligations. The Lord expects us to be what we profess, and speaks to us accordingly in his Word. Do we profess to be Christians. Then God expects us to be Christ-like. we profess to be believers? Then the Lord expects us to walk by faith and not by sight. Do we profess to be saints? Then the Lord expects us to live unearthly lives. Do we profess to be temples of the Holy Ghost? Then the Lord expects us to plan, purpose, and act as consecrated persons. Do we profess to be born again, to be sons of God? Then the Lord expects from us filial feelings, and filial conduct. "If I be a Father, where is mine honour?" Every baptized believer professes to be a child of God. Nor can he be a believer without, for "he that believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." Yes. we say, "God is my father, I am born again; born from above; born, not of the will of the flesh, nor of the will of man, but of God." What a privilege, to be the child of 158

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God! What an honour, to be called the sons of God! But this privilege, this honour, have all the saints. For we are all the sons of God, by faith in Christ Jesus. May the Spirit of adoption dwell in our hearts, nourish our graces, aid us in our devotions, help our infirmities, and constrain us to live, not unto ourselves, but unto him who died for us, and

rose again.

Beloved, do you call God, Father? Do you profess to be his child? If so, let me ask you for a little season to listen to his voice, he is speaking to you. He speaks in love. There is jealousy, if not grief, in his words. He asks you, "Where is mine honour?" The law says, "Honour thy father;" nature says, "Honour thy father;" grace says, "Honour thy father;" and the God of grace promises, "Them that honour me, I will honour." God expects, therefore, to be honoured by you. He expects you to keep an eye upon his honour always, and everywhere. He has honoured you, he intends to honour you more highly yet; hence it is but reasonable that he should expect you to honour him. Perhaps you are ready to ask, "How does God, as my Father, expect me to honour him?"

By exercising confidence in his promises. He has given you many, exceeding great, and very precious promises. These promises include all the blessings of his providence, and all the riches of his grace. They antimi-

pate all the circumstances of life. They provide both for body and soul. They are expressed in the plainest and most unequivocal terms. They are ratified and confirmed by the death of his most dear and well-beloved Son. They have been fulfilled in unnumbered instances. They were never trusted in vain. They were never violated or known to fail. Having thus given you his word, hav-ing thus pledged himself to you, he expects you to place confidence in him. To expect him to be as good as his word. To do as he has said. But instead of this, many of his children give way to doubts, they are agitated with distressing fears, they are full of distrust. They doubt if he will make good his promises to them. They fear they shall be left unprovided and uncared for. distrust his faithfulness and tender love. They do not say as much in words, but the spirit they breathe, the sighs and groans that escape them, the course of conduct they pursue, declare plainly that they do so. Now the Lord asks the doubting, fearing, distrustful professor, "If I be a father where is mine honour? Does not the father naturally care for his children, provide for them, and interfere on their behalf? Is not the father's word law to the child, and ought not his plain and positive promise to silence every fear, and remove every doubt? Do you think that I shall do less for my children, than the father in nature will for his? Do you mean to

say that my word is not to be taken and trusted, as soon, and as firmly as his? Where is mine honour?" Poor, doubtful, distrustful professor, go upon thy knees, and answer this question to the Lord himself.

By filial love. The child naturally loves his parents, and the Christian professes to love his God. It appears very extraordinary when we think of it, but the sum of all that the Lord asks of his creatures is, "Love ME." And all that he asks of his children is. "LOVE ME." Strange, that God should so prize our love. But he does. Consider what he has done to win it. What he does to retain it. He loves us, that we may love him. He chose us in his beloved Son, that we may love him. He redeemed us by the sufferings and death of Immanuel, that we may love him. He called us by his grace, renewed us by his Holy Spirit, and hath blessed us with all spiritual blessings, that we may love him. He asks us to give him a child's love. The love that confides in him, communes with him, and prefers him above all other. But to how many cold-hearted, earthly-minded, self-loving professors, may he well say, " If I be a father, where is mine honour! Where is the love I ask for; the love I prize; the love I have done so much to win? Look at the love you have for earthly relatives, carnal objects, and temporal things. When do you love me with a love so strong, a love so ardent, a love so

self denying? Where is mine honour? Words will not do. Profession is not enough. I want the heart. I wish to be loved as a Father, with the warm heart of a kind and affectionate child." Cold-hearted professor, go to thy closet, and there answer the question of thy grieved and offended Father.

By acquiescing in his will. The father's will should rule the household, and the will of God should rule the universe. ther is infinitely wise, infinitely kind, and wills nothing but what is for our real and everlasting welfare. He manages all the af-fairs of the world, he superintends the meanest affairs of his children. He has appointed our lot, he arranges all circumstances. He says, "Nothing shall by any means hurt you; all things shall work together for your good. "Now, If our Father's will is the offspring of his wisdom, and an expression of the deep and tender love of his heart, ought we not to acquiesce in his will; and with his beloved Son. amid the agonies of the garden, exclaim, "Not my will, but thine be done." But, instead of this, many of his professed children fret, complain, and indirectly impeach his wisdom and his love. How very few are satisfied with the station appointed them, the talents given them, the lot assigned them! Each fancies he has something to complain of, or, that on some point, God deals hardly with him. Now amidst the murmuring, complaining, fretting, and faultfinding of his professed children, the Lord steps forward and asks, "If I be a father, where is mine honour? You confess that I am wiser than you, holier than you, more loving than you, and yet you do not acquiesce in my will? Where is mine honour? a father, and not give law to his own children! a father, and not dispose of his own property! a father, and not appoint the situations to be filled, and the lessons to be learned by his own offspring! Either renounce my name, and give up your profession, or acquiesce in my will." In other words, "Allow me to do what I will with my own."

By obedience to his precepts. Filial obedience honours God. He prizes the least thing done by his child with a view to please him. He has prescribed nothing but what will be for our good, and his own glory. His precepts are to rule our life, while his promises comfort our hearts. There is a fulness treasured up in Jesus to supply us; there is grace to be used by us, and what we receive from the Saviour's fulness, is to enable us to perform his precepts. Some of his precepts are moral, these are of everlasting obligation, and extend to every day of our whole life. Some of them are positive, and are intended for special times, and particular purposes. Every believer should do what the Lord commands, just because the Lord commands it. No other reason should ever be required. But there are many who call God Father,

who neglect to attend to his positive institutions altogether; and who pay but little at-tention to some of his moral requirements. Now to such the Lord appeals when he says, "If I be a Father, where is mine honour? Where is the obedience I have a right to to expect? The prompt, hearty, unhesitating, steady obedience of filial love?" If God is our Father, surely he ought to be obeyed; and if my reader lives in the neglect of any New Testament ordinance, or violating any one of God's moral precepts, let him go in before the Lord, and tell him honestly why he neglects that ordinance, and why he vio-lates that precept. Every one of us must give account of himself to God, and the do you live practically disobeying any of God's precepts? If so, answer the Lord's questions, "where is mine konour?"

By asking for great things at his throne. He has bidden us come boldly, open our mouths wide, and ask what he shall give us. Yet some seldom pray. Others go to God, as a servant would go to a hard master, to wring a favour from him. We should go in faith. We should ask with confidence. We should expect whatever we ask, if it is promised in his holy Word. Our heavenly Father considers himself honoured if we go to him very often; if we go for all we need; if we fearlessly ask for the greatest blessings he has to bestow. But when we seldom pray,

when our prayers are cold, when we have no confidence in God, when we do not expect to receive the blessing we ask; then the Lord may well ask, "If I be a father, where is mine konour? Isthisthe way totreat a Father? a Father who has done so much for you? a Father who has given so many blessings unasked by you? a father who has made so many promises to you?" Reader, if thou seldom prayest, if thy prayers are mere forms, if thou hast no faith in God's love if thou art afraid to ask for great things at God's throne, or if thou dost not expect him to give thee what thou askest of him; then go and answer his question, "Where is mine konour?" and give him a reason for thy conduct.

By valuing his presence. Every affectionate child loves and values the presence of its loving and kind-hearted parent; and every one that professes to be a child of God, should love and value the presence of God. There should be the morning visit for the morning blessing. The noon-day visit for intercourse and communion. The evening visit for confession, and the token of approbation. We should walk with our Father in the field of nature, in the garden of his ordinances, and in the paradise of his Word. The presence of God should be daily sought, constantly realized, and highly prized. But some professors appear to value the world's smiles, the pleasures of time, or the accumu

lation of wealth, more than the presence of God. Reader, if snything is dearer to thy heart, more precious to thy soul, or more anxiously sought after than the presence of God; he may well come forthand ask thee, "If be a father, where is mine honour? Is it an honour to me to have the world's smiles, or wealth, or pleasure, preferred to my presence? Is it an honour to me, to have my children so taken up with the world, as scarcely to have time to speak with me, or listen while I speak to them?" If you prefer anything earthly to the presence of thy God, my reader, go and inform him why. Go answer his question, so pointedly proposed to thee, "Where is mine honour!"

But I must close. Is God indeed your father? Then feel for and pity the fatherless. There are many poor fatherless, Christless souls around you. Pity them. Pray for them. Speak to them. Tell them of your father. Tell them of his nature, his character, his love, his compassion, and especially of his readiness to adopt poor fatherless children for his own. Try to induce them to accompany you to his throne and to his house, and seek by all means to introduce them to him. Is God your father? Then admire the greatness of your privilege. What a mercy to have a father, and such a father! a father with such wealth, such love, such infinite condescension; a father who will never let you want, or suffer your enc-

mies to triumph over you; a father whose eye follows you, whose arm encircles you, and whose heart ever sympathizes with you. Are you in doubt whether God is your Father? Desire it as the one thing needful, as the greatest blessing, as the highest privilege you can enjoy. Set your heart upon it. Seek it right earnestly. Seek it daily. Seek it at once. Seek it determined to possess and enjoy it. Jesus takes in all poor orphans who apply to him. God looks lovingly down on poor seeking sinners, and says, "Wilt thou not from this time cry unto me, My Father, thou art the guide of youth." Brethren in Christ, as God is our Father, let

usbe jealous of his honour; let us reverence his authority, and let us walk worthy of his holy name. If tempted to sin, repel the temptation with this, "I am God's child, I must not, it will grieve my Father's heart, and will wound my Saviour afresh." If tried by providence, remember it is your Father's providence, and the darkest cloud may be charged with the greatest blessing. If harassed by Satan, go and tell thy Father of him, crying as one of old did, "Deliver my soul from the sword, my darling from the power of the dog." Are you afflicted? It is your Father's rod. Are you happy in his ways? It is your Father's smile. Are you drawing near to death? It is going home to your Father's house. With God for your Father, you may brave any danger, face any foe, carry a

cross, endure any trial, and rejoice in the greatest tribulation. Let the point be settled, let it be the one aim of your life to honour him who predestinated you to the adoption of children by Jesus Christ unto himself, to the praise of his glorious grace, wherein he hath made you accepted in the Beloved.

Great God, and wilt thou condescend To be my Father and my Friend? I, a poor child, and thou so high, The Lord of earth, and air, and sky?

Art thou my Father? canst thou bear To hear my poor imperfect prayer? Or wilt thou listen to the praise Which such a little one can raise?

Art thou my Father? let me be
A meek obedient child to thee;
And try in word, and deed, and thought
To serve and please thee as I ought.

Art thou my Father? I'll depend Upon the care of such a Friend; And only wish to do and be Whatever seemeth good to thee.

Art thou my Father? then at last, When all my days on earth are past, Send nown and take me in thy love To be thy better child above.

# SECURE CHRIST FOR YOUR FRIEND.

A CHRISTIAN was dying. The things of time were fast fading from his view. Eternity. with all its glorious realities, was just burst-ing upon him. He had reviewed the past for the last time on earth. He had tried once more the foundation on which he was resting, and found it solid rock. He had peace in his heart, and glory in his eye. conscience was clear. His confidence was His Saviour's words sounded like music in his soul. The blood of the Cross was inestimably precious. He had nothing to regret, except it was that he had not walked closer with God, and honoured his Saviour more. The robe of his Redeemer's righteousness was upon him. The Spirit of God was in him. He was enjoying the foretastes of heaven. His breathing was short. pulse beat feebly. He was listening to hear the rumbling of his Saviour's chariot wheels coming to fetch him home. All his affairs were settled, and he was ready to depart and be with Christ.

In this state, a young friend called on him. He came to take the last look, and to hear the last word. A word to be treasured up. as the last utterance of a very dear friend. A word never to be forgotten,—and it never was forgotten. Taking the young man's hand, with loving look, and tremulous voice, he said, "SECURE CHRIST FOR YOUR FRIEND," He knew the value of such a friend. had found Christ priecious during a painful He found Christ sufficient now he was in the article of death. He spoke from experience. He gave the very advice that he would wish to have given to him under similar circumstances. He was carrying out the golden rule. He loved that young man tenderly. He felt for that young man's best interests deeply. He breathed out in five words, the whole desire of his soul. cure Christ for your friend." He knew that would be enough. He was sure that all he could possess without this would be insufficient. Jesus only can prove the friend a perishing sinner needs. Jesus only will meet his case, and suit him under all circumstances. Jesus only could do what he needed. and give what he required.

Reader, is Jesus your friend? Have you secured his friendship? Do you walk with him in love and holy fellowship? No one else can be the friend you will need, in adverse circumstances, on the bed of sickness, and in the hour of death. Carnal friends will forsake you, and christian friends will be unable to do for you what you need. Jesus is the friend you need. He will do for

you exceeding and abundantly above all that you can ask or think. He seeks the friendship of sinners. He puts himself in their way. He sends to them. He stoops to ask them to be his friends. When on earth he went amongst the poorest, the vilest, the most despised of men. He spoke to them. He listened to them. He ate with them. In consequence of which the proud Pharisees taunted him with being a "friend of publi-cans and sinners." Nor did he deny it, but delivered three parables to justify his conduct, and silence them. Luke xv.

Jesus has everything we could wish for in our most intimate friend. In him dwells all the treasures of wisdom and knowledge. He has all power in heaven and earth. His love is tender and strong, and whom he once lov-eth, he loveth unto the end. His heart is the home of sympathy, and his eye melts with compassion. His words are truth, and his bosom is transparent. He is fairer than the children of men. He is the chief among ten thousand. Yea, he is altogether lovely. There is nothing that can awaken admiration, excite reverence, draw forth love, or gratify a wellregulated mind, but it is to be found in Jesus, and to be found in perfection in him. He has heaven and earth at command, with all the resources of eternity and time. You can need nothing but he has it; nor can you be justified in desiring anything but he will give it. Therefore said the apostle, "Christ is all, and in all."

Jesus can do all that we require to be done for us. He can quicken the dead,—enlighten the dark,—instruct the ignorant,—support the weak,—feed the hungry,—pardon the guilty,—justify the ungodly,—deliver the tempted,—and save the lost. He has done all, and suffered all that is necessary, to secure your everlasting deliverance from guilt, disgrace, and danger, and to sanctify, elevate, and crown you with the highest honour. He can support in trouble,—supply in want,—deliver in danger,—comfort insorrow,—cheer in solitude,—sustain in conflict,—make happy in affliction,—and triumphant in death. With Christ for our friend, we may go any whither, engage in any work, face any foe, endure any trial, and be contented with any lot.

Let me, then, exhort you to "Secure Christ for your friend." Make sure work of this. Let it be a settled point, an unquestionable fact, that Christ is your friend. He is ready to be so. His heart is fully inclined. The word he hath sent you decides this. Are you willing to have Christ for your friend? Is your heart decided to seek this inestimable privilege? If so, believe in the Lord Jesus Christ, and he is your friend. Believe what the Scriptures say of him, the testimony his Father hath borne to him, the glorious gospel that comes from him. Place confidence in

his word. Rely on his finished work. Trust in his holy name. Take him as God's free gift. Look to him as appointed to save. Cast yourself at his feet. Fall into the arms of his mercy. Renounce your feelings, your doings, your all, and venture your salvation alone upon whathe has done and suffered. The moment you do this, Jesus is your friend. You may tell out all your troubles to him. You may expect to be pardoned and justified through him. You may make use of his name for all you need at the throne of grace, and you may oppose his promise and precious blood to all you fear during the journey of life. Jesus, as your friend, pays all your debts,—meets all your obligations,—conquers all your foes,—provides for all your wants,—advocates your cause in heaven,—will be with you in all your troubles,—and will make you a conquerer over all your foes. With Jesus at your side, Satan will flee, death will be changed into a friend, the grave will lose all its terrors, and eternity will stand out before you as blazing with glory.

"Secure Christ for your friend then," and do it at once. To day if you will hear his

"Secure Christ for your friend then," and do it at once. To day, if you will hear his voice, harden not your heart. Remember this, he will either be your friend or your foe, as you are either his friend or his foe. What a dreadful thing it must be, to be the enemy of Christ. To treat him with contempt, and by preferring sin, self, or the world to him

to "put him to an open shame." Oh, the terrible doom, the awful destiny of the enemies of Jesus! Hear his own solemn words, "As for those mine enemies, who would not that I should reign over them, bring them forth and slay them before me." To be punished at the command of Christ,—to be punished in the presence of Christ,—to be punished for a lifetime spent in opposition to Christ,—to be punished for a lifetime spent in opposition to Christ,—to be punished for refusing to be saved by Christ,—to be punished because one would not take Christ to be our friend,—how terrible, how dreadful, how fearful this! Yet, this will be the doom of thousands.

Reader, will it be your doom? Do you know? You ought to know. What is your conduct towards Jesus you may know by this, "For with whatsoever measure ye mete, it shall be measured unto you again." If you reject his word, despise his invitations, neglect his great salvation, and seek death in the error of your way, nothing remains for you but a certain fearful looking for of judgment and fiery indignation, which shall devour you as an adversary. Let me, then, by all that is solemn, by all that is tender, by the mercies of God, and the warnings of the gospel, beseech you to "Secure Christ for your friend."

# HOW SHALL I HONOUR JESUS TO-DAY?

AWARING from a comfortable night's rest. strengthened and refreshed in body, before rushing into the business of the world, a few moments may be spared to ask a necessary question, How shall I honour Jesus to-day! That we should aim to honour the Saviour, I suppose no one will deny, seeing He hath redeemed us by his precious blood, called us by his everlasting gospel, sanctified us by his holy Spirit, and thus delivered us from a dreadful but deserved hell. Our obligations to Jesus are infinite, and our gratitude to Jesus should be deep, constant, and opera-tive. I can honour him to-day. If I do not, I shall dishonour him, and if I dishonour him, I shall grieve the Spirit, bring guilt on my conscience, and injure his sacred cause. Let us, then, seriously inquire, How shall I honour Jesus to-day?

First, I must anew dedicate myself unto him. I must surrender myself, body, soul, and spirit, into his hands. I must present my time, talents, and property at his throne—beg his acceptance of them, and beseech him to give me grace to hold them for him, look upon them as his, and use them for him.

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glory. The Saviour not only purchased our persons, but our all; so that not only are we not our own, but nothing that we possess is our own. We are the Lord's, and all that we have is the Lord's. But we do not sufficiently realize this. Therefore, we do not feel as David did, when he gave to the building of the temple such stores of wealth, "Of thine own have we given thee." If I hold all I have as the Lord's, if I daily dedicate all I have to Jesus, then I may dismiss my cares, encourage my confidence, and let the peace of God rule in my heart. Holy Spirit! give me grace, that, morning by morning I may afresh dedicate my person, property, and all I value, to my Saviour's service, and day by day use all to his praise.

Second, I must look to him for all I need through the day. Wants will arise, but Jesus will supply them. There is not a blessing we need but Jesus has it. Nor is there a blessing Jesus has, but He is prepared to give it us, if we are prepared to receive it. He says, "All things are delivered unto me of my Father;" and again, If ye shall ask anything in my name, I will do it." It is, therefore, both my privilege and duty to go to Jesus for everything I need. And if I go to him first—if I go to him in faith, if I ask of him with confidence—I honour him. But when I look to creatures instead of him—when I depend on means, instead of expecting from him through the means—I dishonour him.

If I would honour Jesus, I must look to him for all I need, both temporal and spiritual: I must earry everything to Jesus, whether great or small. I must make everything a means of communion with Jesus. So shall I pray without ceasing, and in everything give thanks.

Third, I must imitate Jesus in all I do. He is proposed to us in his Word as our great example; we should therefore strive to imitate him. My object should be to think as Jesus thought, to speak as Jesus spoke, to feel as Jesus felt, and to act as Jesus acted. Often, very often, should we pause to ask, "Is this like Jesus? Would He indulge such a temper? Would he employ such language? Would He encourage such thoughts? Would He do as I am doing?" Or, if at a loss what to do at any time, we should ask, "What would Jesus do? How would Jesus act in this case? What would Jesus do under these circumstances? What would Jesus say? What temper would Jesus display? This would often send us to his Word. We should become familiar with his life. We should be well acquainted with his character. And what a preservative it would be! What humility it would produce! Jesus wishes us to be like himself. He has left us an example that we should follow in his steps. He says, "Do as I have done." If, therefore, I would honour Jesus, I must make it my study, and I must dail

seek grace that I may imitate Jesus in all I do, at all times and in all places. O to be like Jesus in my family, in my business, in the church, and when alone with God! If we do not make it our aim and daily prayer to be like Jesus on earth, can we expect to be like Jesus in heaven? Are we not here made meet to be partakers of the inheritance of the

saints in light?

Fourth, I must speak of Jesus to all I can. Jesus loves us to think of him, and to speak to him; but He loves to hear us also speak of him. We should speak of him to sinners, that they may come to him for life. We should speak of him to backsliders, that they may return to his fold. We should speak of him to believers, to stimulate, encourage, reprove, or comfort, as the case may be. If I speak of any one at all, surely I should speak of Jesus. I cannot speak of him in vain. It must be useful in some way. It must accomplish some important end. How much there is to talk about, if we only set our hearts upon talking of Jesus. What fine op-portunities often offer, if we were only pre-pared to take advantage of, and improve them. We should talk of Jesus to all about us, to all we meet with, to all we visit. should talk of his glorious person and finished work, of his gracious words and wondrous deeds, of his holy life and painful death, of his triumphant resurrection and graceful as-cension, of his prevalent intercession and anticipated advent. We may sometimes speak of his wrath, but much oftener of his love. We may talk of his invitations to sinners, and how He wept over them; of his promises to believers, and the delight He takes in them. O! for grace to speak of Jesus, to speak for

Jesus, to speak like Jesus!

Finally, if I would honour Jesus, I must walk with him. I must have him for my companion. Imust make him my friend. I must go nowhere if I have not reason to believe that Jesus will go with me. I must engage in nothing if I cannot expect Jesus to look on and sanction me. I must prefer the company, the smile, and the approbation of Jesus above everything beside. This would be making him my all. This would be treating him as He deserves. This would be like an endeavour to render again to him according to what He hath done for me. O! Spirit of Jesus, come down into my heart, fill me with thy grace, and teach me to make the honour of Jesus the great end of my life, the great end of every action.

Reader, do you wish to honour Jesus to-day—every day? If so, this is the way—walk ye in it. My soul mourns before God, that I have honoured Jesus so little. Let us pray, pray right heartily, that God will give us grace, to dedicate ourselves to him every morning, to look to him for all we need day by day, to imitate his beautiful example in all we do, to speak of him to all who will liste.

to our conversation, and to walk with him in peace and holiness. O! what blessed encouragement we have to honour Jesus, seeing he has said, "Them that honour me I will honour; but they that despise me, shall be lightly esteemed." Sinner, beware how you despise Jesus. None can save you but him. There is no hope for you but in him. If you despise him in time, He will justly punish you in eternity.

Christ is my everlasting all, To him I look, on him I call; He will my ev'ry want supply, In time, and thro' eternity.

On him by faith, my soul would live, From him, my life, my all receive; To him devote my fleeting hours, Serve him alone with all my pow'rs.

Let others choose the sinner's road, That leads the soul away from God; This happiness, dear Lord, be mine, To live and die entirely thinel

Soon will the Lord my life appear, Soon shall I end my trials here; Leave sin and sorrow, death and pain, To live is Christ, to die is gain.

### THE GREATEST LOSS.

Some time ago two friends met in Gloucester market, and entered into conversation. one was somewhat cast down, and began to tell a long mournful tale of losses he had ex-The other heard him patiently for a time, and then said, "But you HAVE NOT LOST YOUR SOUL." At this the other brightened up, and replied, "No, for I gave that away forty years ago." The soul there-fore was in safe keeping. Much that he kept himself he lost; but what he committed to the Lord Jesus, was kept safe. Jesus always keeps safely what is entrusted to him. this the apostle Paul felt sure, and gave him confidence in the midst of his trials, persecutions, and dangers; therefore he wrote to Timothy, "I know whom I have believed. and am persuaded that he is able to keep that which I have committed unto him against that dav." A believer may lose much, but the principal thing is safe. A sinner may get much, and yet he may experience the greatest loss, for he may lose his soul. If the soul is safe, the great thing is secured; but if the soul is in peril, everything is in danger.

Reader, how is it with you to-day? What is your state? Is your soul safe? Have

you the witness in yourself that it is so? Can you refer back to the time when you realized its danger, felt concern for its safety, and by an act of faith committed it to the Lord Jesus? No one can save your soul but Jesus. He does not save any soul that is not committed to him. But he never refuses to receive and save the soul of any sinner, which is entrusted to him. Unless you have personally, under a sense of danger, committed your soul to Jesus, it is not saved. Nor can the saved without this. Your prayers and tears will not save it. Your good purposes and good works will not save it. Nothing can remove its guilt, but the blood of Jesus. Nothing can justify it before God, but the righteousness of Jesus. Nothing can purify and make it meet for heaven, but the Spirit of Learn Nothing can seem wouthward. of Jesus. Nothing can secure you through life's trials, or bring you honourably through death's struggles, but the intercession of Jesus. Now the blood of Christ, only avails for those who trust in it,—the righteousness of Jesus, is only placed to the account of those who believe in him,—the Spirit of Christ, is only found in those who obey him,—the intercession of Jesus, is only made for those who put their cause into his hands. He only is safe, therefore, who commits his soul into the hands of Jesus to be saved by him; for the faith that brings salvation to the soul, is believing in his name, trusting in his finished work, relying on his faithful word, and committing the soul without any reserve to his

keeping.

The tried man at Gloucester, had had personal dealings with the Lord Jesus forty years before. He knew this. He had felt the need of a Saviour. He had responded to the Saviour's request, "My son, give me thy heart," and he had given his soul to Jesus. He had proved this by his daily walk and conversation, and therefore his friend could say to him with confidence, "But you have not lost your soul." And with a similar confidence he could reply, "No, I gave that away forty years ago." Oh, what a mercy to have one's soul safe! To be saved in the Lord, with an everlasting salvation. Then, though our path be rough, our trials great, our losses many, yet we may rejoice and be glad; for when a few years are passed, when we are safe in heaven, it will matter little about these things, because the soul is safe. But however smooth our path, however comfortable our lot below, however great our gains, if our souls are lost, the remembrance of these things will not alleviate our sufferings in hell. Let us therefore, at once, seriously consider the Saviour's question, "What shall it profit a man, if he gain the whole world, and lose his own soul?" Profit! Profit, if one gain a world! Why, what would a world be to a lost soul? To one doomed to suffer the wrath of God, the lashings of a guilty conscience, and the company of devils and damned souls for ever?

All the waters of the world would not quench the flames of hell, or cool the parched tongue of the sufferer for one moment. wealth of the world would not purchase one moment's ease, or freedom from those dread-Lose the soul! What is to be compared to this? Lose the soul! Who shall say what is comprehended in this? Lose the soul! What, do it oneself? it with one's eyes open? Do it, though so-lemnly warned against it? Do it, in order to indulge our lusts and passions, or to gratify our animal propensities? Do it, when we know that if the soul is once lost, it is lost for ever? Lose the soul! What, when Jesus offers to save it? When salvation is brought to one's very door? When the sound of the words is constantly ringing in our ears, "He that believeth shall be saved, and he that believeth not shall be damned?" How plain this promise, "Shall be saved." How absolute the threatening, "Shall be damned." Shall be damned! And what is damnation? Eternal, indescribable punishment. Damnation! It will require an acquaintance with all the torments of hell, and the endurance of them to all eternity, to enable one to define And will every unbeliever be damned? Yes, every unbeliever. And is every man considered an unbeliever, who does not give his heart to Jesus, and confide in him alone? Yes, every one who does not renounce the world, and withdraw his heart from it,-who does not receive God's testimony concerning

his Son, and trust in Christ alone.

Reader, thou hast a soul of incalculable worth. That soul must live for ever in heaven or in hell. Its future depends on the pre-sent. It will be saved or lost now. If saved, it must be saved by Jesus. If lost, it will be lost by thyself. This thought we want to fix in your mind. We want to get your attention rivetted to it. Because we want you to be saved. Knowing something of the terrors of the Lord, we would persuade you to flee from the wrath to come. Knowing something of the love of Christ, and the sweetness of enjoy-ing a present salvation, we would persuade you to come to Jesus, and give him your soul. We did it thirty and eight years ago, and never repented of the act, no nor never shall. Repent of it! Why, if anything we ever did will give us joy in heaven for ever, it will be this, that we did, as a poor lost sinner, give the soul to Jesus to be saved by his grace. And if you live neglecting the salvation of your soul, and if it is lost through your negligence and folly, nothing in hell will torture you like the remembrance of such folly. Oh, think of being in hell,—in hell by your own fault,—in hell, though friends tried to prevent you going there,—in hell for ever! But we will hope better things of you, though we thus write. The door of mercy is still open. The way of escape is still at hand. The invitation still remains. Jesus is willing to save

you. His promise remains good, "He that believeth shall be saved." Believe, then, in the Lord Jesus Christ, and thou shalt be saved. Let the first thing attended to after reading this be, to secure beyond the shadow of a doubt, to secure beyond the possibility of a failure, the salvation of the soul. This done, everything else will be done better and easier. This done, you will have peace of conscience, peace with God, and comfort un der all the trials and troubles of life. der all the trials and troubles of life. This done, you will be prepared for death and a glorious immortality. This done, you will be enabled to stand before the judgment-seat of Christ with boldness, and be by the Judge himself, invited to inherit the kingdom prepared for you from the foundation of the world. This done, the great, the all-important thing is done. But if you leave this under the property of the done, if you despise your own soul, and persevere in your course of sin, perhaps before another year closes, you will lift up your eyes in hell, being in torments, and then you will rue your folly, and increase your torments by your ceaseless self-condemnation. May God in his infinite mercy, bless these lines to the awakening of your soul,—nor may you be allowed to rest, until you find rest at the feet of Jesus, who at this moment says to you "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

#### AN ANTIDOTE.

The dispensations of divine providence are confessedly trying, and they are intended to God intends to try our faith, be trying. our patience, and our submission to his will. At times we forget this, and then we misunderstand God's design, are ready to complain of his dealings, and conduct ourselves improperly in his sight. God will not change his plans to please our fancies, nor alter his decrees to gratify our feelings. Our wills are to be subordinated to his will, and our feelings should be ruled by his Word. we must have; trials we shall have. ways will never be our ways, until our wills are entirely swayed by his will. Yet we may have peace. We may be happy. Let us therefore consider, WHAT IS NECESSARY TO RECONCILE OUR MINDS TO GOD'S DISPENSA-TIONSP

First, We must be assured of our adoption. If I realize that God is my father. If I know that I am his child. If I am persuaded that everything that takes place has been arranged by my Father's wisdom, is brought about by my Father's providence, and occurs under my Father's eye, I shall be reconciled to whatever occurs; I shall say, "It is to

Lord, let him do what seemeth him good." God is my father, and he will not allow his child to be injured. This event, however painful, is part of my Father's plan. It is by his appointment. It is for his glory. It is, all things considered, the very best thing that can be. Then, my soul, be silent, be content, be satisfied.

"With steady steps thy race of duty run, God nothing does nor suffers to be done, But thou wouldst do thyself, couldst thou but see The end of all events as well as he."

Second, We must have an abiding sense of his love. He "loved me, and gave himself "We have known and believed the love that God hath to us-God is love." Thus primitive Christians felt, and thus they wrote. It was with them a settled point, that they were the objects of God's love. They made their calling and their election sure. Just so should we. Never, for one day, should we be satisfied without knowing the love that God hath to us. And knowing it, we should keep the eye of the mind fixed The cross, as the expression and proof of God's love, should be constantly before us. In the Spirit, who sheds abroad the love of God in the heart, we should constantly walk. Communion with God, in which the love of God is realised and enjoyed, should be constantly maintained. believe that God loveth me-that he hath loved me with an everlasting love-that his

love is infinite and eternal, so that he cannot love me more, nor will he ever love me less,—then I can meet trials, bear troubles, and bow to changes, because God loves me just the same; I am reconciled to all his dispensations; I see every trial labelled, "From a God of love;" I say under my heaviest cross, "God loves me still, therefore will I not fear." Oh, let us seek, and seek until we obtain the assurance of God's love to us; and having obtained it, let us keep ourselves in the love of God, praying in the Holy Ghost, looking for the mercy of our "Lord Jesus Christ unto eternal life." Changes in providence do not indicate that there is any change in grace; God may vary his dealings, but he rests in his love.

"O, let me then at length be taught, (What I am still so slow to learn), That God is love, and changes not, Nor knows the shadow of a turn."

Thirdly, A realisation of his presence. God is always with us. He never leaves us for one moment. He goes with us step by step through the whole journey, and he wishes us to live, speak, and act, as in his presence. But alas! too often we forget that God is with us. That God, in all the glory of his nature and perfections, is with us, and with us as our God. With us, to hear our cries, to supply our wants, and perform his precious promises. My soul, never forget, God sees thee. God loves thee.

God is with thee. Realise his presence, and whom will you fear, at what will you be alarmed, what will cause you to complain? If God is my father, if God loves me, if God is with me, what can I not do? What can I not bear? What can I not suffer? What shall harm me? What should disconcert me. O for grace to realise that God is with me in the darkest day, in the roughest path, in the longest night, in the heaviest trial, and in the severest conflict. For if God be with us we shall be strong to bear, patient to endure, and certainly overcome. Yea, if God be with us, God will be for us; and "if God be for us, who can be against us?" But the Lord is with us, and we may boldly say, "Behold, God is my salvation; I will trust and not be afraid, for the Lord, Jehovah, is my strength and my song; he also is become my salvation." Hark, my soul, thy God is speaking; he says, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; I will help thee, yea, I will uphold thee with the right hand of my righteousness."

"The soul that on Jesus hath leaned for repose, I will not, I will not, desert to his foes; That soul, though all hell should endeavour to shake, I'll never, no never, no never forsake."

Fourth, A persuasion that his power is overruling all things for our good. That is so plainly stated in God's word, that there can be no doubt about it. "All things," the good and the evil, the bright and the dreary, the pleasant and the painful, the sweet and the bitter. God hath set the one over against the other. The one counteracts, to a certain extent, the influence of the other. The past is prepared influence of the other. The past is prepared for the present, and the present is preparatory to the future. All that occurs is needful. The present is rendered necessary by the past, or it is to fit me for something just at hand. My good, my welfare, my benefit is secured. Grace and glory are given me, and no good thing will the Lord withhold from me." If Joseph is not, and Simeon is not and if Renjamin must go it is for our not, and if Benjamin must go, it is for our good; and as in Jacob's case, will procure us supplies, and enhance our happiness.

Let us then freely give up whatever God sends for; and let us thankfully receive whatever God sends. All things are working for us, to-day; all things will conspire to do us the greatest possible good at the last. Let us, therefore, bow to the will of God, approve of the plans of God, and acquiesce in the providence of God. ye to the righteous, that it shall be well with him." "Surely it shall be well with them that fear the Lord, that fear before righteousness, seek grace, and then in thy greatest trial thou wilt be able, in the confidence of faith, to look up to thy heavenly Father and say"All things on earth, and all in heaven, On thy eternal will depend; And all for greater good are given, And all shall in thy glory end."

Fifth, Faith in God's word, especially his promises. The promises are at once the obiect, and the food of our faith. We are to believe them. To believe them as they are confirmed in Jesus. To believe them as made to us. To believe that God will fulfil them in our experience. The promises are so plain that we cannot misunderstand them. They are so comprehensive that nothing is left out of them. They contain provision for all our wants, and antidotes for all our fears. There is no one good thing that God could give us that he has not promised to confer upon us; nor is there one evil that could injure us that he has not promised to ward off from us. "The Lord will give us that which is good." "No weapon formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt con-This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." There are promises for every day, every hour, every minute of our lives. Every promise is true, and its fulfilment is certain. But God requires of us We must believe what he has said. place confidence in his veracity, plead his promises at his throne, and expect him to make them good. If I believe that God will

supply all my needs, that he will give me strength equal to my day, that he careth for me, that he will deliver me in six troubles, and in seven not allow any evil to touch me, and that he will make his strength perfect in my weakness, shall I not be satisfied with his dealings? or, at least, be reconciled to his dispensation?

"Jesus, my Saviour and my God,
'Tis good to trust thy name;
Thy power, thy faithfulness, and love,
Shall ever be the same."

Sixth, A correct estimate of the things of "The things that are seen are temporal, but the things that are not seen are eternal." The world passeth away. The things of time are limited by time, and, therefore, ought not to affect us too much. Sickness and pain are but for a season. Bereavements are known only in this world. and silver are of little value on a death-bed, and none at all to us when we lie in our cof-Man's opinion changes like the wind, and popularity or persecution are both evan-"Wilt thou set thine heart upon that that is not? Do not riches make to themselves wings, and fice away like eagles towards heaven?" All that is of earth is Hast thou sustained a loss, and wouldst thou estimate it at its true value? Lay it beside thy coffin, and look at it there. Are you deeply grieved by any occurrence. Try to realize how it will appear fifty years

hence. "Brethren, the time is short; it remaineth, therefore, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that use this world as not abusing it; for the fashion of this world passeth away. But I would have you without carefulness." That is, free from anxiety. Living a life of calm and holy dependence on God. Living for eternity. Living for God. Living in the world as those who must soon leave it. My soul, whatever appears important now, if it is limited by time, will soon change in its appearance, and look very different.

"Transient as the hues of morning, Earthly joys like shadows pass; Forms, the brightest life adorning, Fade and wither like the grass. O, may we our fetters breaking, Cling no more to things below; But to heavenly visions waking, More abiding glory know."

Seventh, A recollection of our origin and desert. We should never forget what we were before God called us by his grace, what we might have been but for his sovereign mercy, and what we certainly should be if left wholly to ourselves. We were rebels against God's government, traitors to his cause, and doomed to an eternal hell. Everything short of hell is mercy. If I had my deserts, I should be in hell to-day. I should

be feeling its fierce flames, enduring its scorching torments, and horrified by its dreadful associations. But I am rescued from it, and am going to heaven; shall I not therefore, bow to whatever God has appointed, acquiesce in whatever God wills, and be reconciled to all God's dealings with me; seeing he hath saved me from such an awful doom, and is preparing me for such a glorious portion? I was enmity against God by I should be enmity against God this day, if it were not for his glorious grace. I deserve hell most justly, and should have been in hell but for his kindness. Ought I not, therefore, to rise higher than merely being reconciled to the dispensations of his providence? and should I not be willing to do anything for him, suffer anything from him, and praise and bless his dear name, be my circumstances what they may? unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged." Look at the horrible pit from which he raised you, and the miry clay from which he extri-cated you. Look, and admire! Look, and for shame, cease complaining! Look, and love him! Look, and praise his thrice blessed and most glorious name!

"Blest Lamb of God, thy sovereign grace, To all around I'll tell; Which makes a place in glory mine, Whose just desert is hell."

Finally, Fellowship with Christ in his suf

ferings, as the Man of Sorrows. If we call our lot hard, what was the lot of Jesus P If we talk of our privations, what are they compared with his? If we speak of sufferings, let us compare them with the sufferings of Jesus. God to Bethlehem, and see the babe in a manger. Go to the mountain top, and see the Son of God at his devotions, under the starry heavens, and on the cold, dewy ground. Go to the streets of Jerusalem, and hear him say, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." Go to Gethsemane, and hear him groan, and see him sweat great drops of blood, while he offers up prayers and supplications, with strong crying and tears. Go to Gabbaths, see him stripped, buffetted, spit upon, smitten in the face, scourged, crowned with thorns, and condemned to die. Golgotha, and see him hanging on the accursed tree, witness his agonies, hear his bitter cry, "Eloi, Eloi, lama sabacthani;" behold him die. Was ever sorrow like unto his sorrow? Were ever sufferings like unto shis sufferings? And all for thee! All for thy salvation? My soul, in all thy toils and trials, in all thy griefs and woes, in all thy sufferings and privations, seek fellowship with Jesus in his sufferings, for if any thing will reconcile thee to the dispensations of thy heavenly Father, or make thee carry thy ross with patience, it is this. O my soul,

expect not a path strewed with flowers, when thy Saviour's was strewed with thorns! Expect not to escape the cross, or avoid being conformed to thy suffering Lord!

> Emptied of earth, I fain would be, Of sin, of self, of all but thee; Reserv'd for Christ that bled and died,— Surrender'd to the Crucified!

Sequester'd from the noise and strife, The lust, the pomp, and pride of life; Prepared for heaven, my noblest care,— And have my conversation there.

Nothing, save Jesus, would I know; My friend, and my companion thou; Lord, take my heart—assert thy right, And put all other loves to flight.

Each idol tread beneath thy feet, And to thyself the conquest get: Let sin no more oppose my Lord, Slain by the Spirit's two-edged sword.

Constrain my soul thy sway to own; Self will, self-righteousness dethrone; Let Dagon fall before thy face— The ark remaining in its place.

Detach from sublunary joys
One that would only hear thy voice.
Thy beauty see, thy grace admire,
Nor glow but with celestial fire.

Larger communion let me prove With thee, blest object of my love: But, O! for this no power have I; My strength is at thy feet to lie.

## GLORIFYING GOD.

"When they knew God they glorified him not as God."—Rom. i. 21.

Paul's representation of the state of the heathen world is more fearful because it is so true. What it was in his day, it is pretty much in ours. The cause of their wretched moral condition is given us in the words selected for our meditation,-They once knew God, or they had a correct knowledge of God, as the one. true, living and eternal God; but when they knew God, they glorified him not as God, wherefore God gave them up; and when God gave them up the most terrible effects followed. Nothing can be worse than for a man to be left to himself, for when a man is left to himself, there is nothing bad of which he is not capable. The point on which we wish to fix your attention is this,-That God expects all that know him, to glorify him. who have the knowledge of God, ought to glorify God.

In order to glorify God, we must believe him. He has spoken to us in his word; he has spoken in the plainest manner, and upon all subjects of importance, and he expects that

**198**--Google we should believe what he has said. This is but natural. If God tells me I am a sinner. and that as a sinner I am exposed to punishment, and that there is no escaping from punishment, but by faith in his Son, I ought to believe him; and so to believe him, as to feel assured that if I live and die without faith in Christ, I am lost, and lost for ever. Believing this, as an accountable and immortal being, I should endeavour to obtain a correct knowledge of Christ, and flee to him to be saved from the wrath to come. If I do not believe what God has said, both in reference to myself and the Lord Jesus, I make him a liar, and how can I dishonour him more than by giving him the lie to his face?

In order to glorify God, we must seek to be reconciled to him. By nature we are God's enemies; we think of him as enemies, we act towards him as enemies; we speak of him as enemies. He tells us of this; he warns us of the consequences of this; he invites us to be reconciled to him; he assures us that if we will become his friends, he will not impute our trespasses unto us, but that he will reckon all that Jesus did. and all that Jesus suffered, as if we had done it, and deal with us accordingly. That is, if we are convinced of our sins, confess them before him with, sorrow, and ask his forgiveness; he will pardon all our transgressions, receive us into his friendship, and bless us with ten thousand tokens of his love. Now if God speaks to us thus, if he makes such proposals to us, how can we glorify him if we do not accept them? And if we refuse to accept them, and prefer living at enmity with him, how can we complain, if he fulfils the threatenings of his holy word, and cast us into hell?

In order to glorify God, we must worship God is the only proper object of worship; he requires us to worship him, and if we withhold from him the worship of the heart, we rob him of his right. In worshipping God we should adore his divine perfections, praise and bless his name, confess before him our sins, appeal to his sovereign mercy, and seek all spiritual and temporal blessings from his hand. The worship God requires is that of the heart, and if he have the worship of the heart, he will have that of the whole person, for the man is as the Now if we know God and do not heart is. heartily worship him day by day, we do not glorify him as God, and are therefore guilty of the same crime as brought the poor wretched heathens into their present degraded state.

In order to glorify God, we must obey him. If God command anything it ought to be done; and every one that knows what God has commanded, ought to do it. If God command us to love him, we should love him. If he requires us to make him the only object of our worship, we should worship him alone. If he require us to treat his great

and glorious name with reverence, we should hallow his name. If he bid us give one seventh part of our time to his worship and service, that time should be sacredly set apart for him. If he bid us love our neighbour as ourselves, and only do unto others just what we would wish them to do unto us; that ought to regulate our lives and influence every part of our conduct. If he command us to believe in the name of his only begotten Son, and seek and expect salvation only from him, we cannot glorify God without faith in Christ, and resting upon his perfect work.

In order to glorify God, we should strive to please him. "Ye ought to please God," said the Apostle and reason says the same. If there he a God—if that God has made me—if the God who made me sustains me, and confers innumerable blessings upon me—if I am dependent upon him for life, and breath, and all things, then there can be no question, but it is my duty to endeavour to please him. This should be the first and last object of my life; at this I should aim in everything I do. But is it so? Do I seek to please God every day, in every place, in every action? If I do not, I do not glorify him as God.

Reader, how is it with you? You must know something of God, for you have his word, his ordinances, and his servants with you. But, do you glorify him as God? Do you believe his word? Are you reconciled to

him? Do you worship him? Do you obey him? Do you strive to please him? If not, you do not glorify him on earth, how can you expect him to glorify you in heaven? Remember, he is a jealous God, and will not allow you to give to another the glory he requires from you, without punishment. He is the God of truth, and will not break his word: so that if you live in sin, you must suffer for sin. If you live and die at enmity with God, he will punish you with everlasting destruction from his presence, and from the glory of his power. Hell is prepared for sinners. In hell God will punish all who glorify him not as God; once in hell, the sinner is there for ever; there will be no gaol delivery; there are no pardons for the dead. Except you repent, you must perish. But you need not perish, you may be saved: "Believe in the Lord Jesus Christ, and thou shalt be saved:" for "He that believeth and is baptized, shall be saved, but he that be-lieveth not shall be damned."

#### TWO BIRTHDAYS.

SOMETIME ago, a young person visiting the sick bed of a dying christian, was asked by him this question, "Have you had two birthdays?" Since then I happened to see a letter written by a godly young woman to her sister, in which she said, "Have you had two birthdays this year? I have." What a mercy to be able to say this. But every one of us must experience it or perish. We have had a birthday in nature, and we must have a birthday in grace. We were born for earth, and we must be born again for heaven. Our adaptation to earth is from our first birth, and our qualification for heaven must be by a second birth. "Verily, verily, I say unto thee," said Jesus, "except a man be born again, he cannot see the kingdom of God." A new birth, therefore, is absolutely necessary. Nothing can be a substitute for it. We must be born from above or perish. Spirit of God must new create us, or we are "That which is born of eternally undone. the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not, therefore," again said Jesus, "that I said unto thee, Ye must be born again." We are afraid that many persons stop short of this. Yea, that

some make a profession of religion without it. But if they do, it is all in vain. A man may be convinced of sin, he may feel impressed under the word, he may change his course of life, he may attend to many religious duties, and yet not be born again. This is solemn, and ought to lead us to close and prayerful self-examination. Many are deceived; we may be. But if we should! Ah, if we should, the consequences would be dreadful.

Have I, then, been born again? Reader, have you? Is there no doubt about this? The work of the Spirit of God within us, is as necessary to salvation, as the death of Christ for us. If Jesus had not died for us, we could have no title to heaven; and if the Spirit of God does not work within us, we have no meetness for heaven. Our natures are as much opposed to the employments and enjoyments of heaven, as fire is opposed to water, or darkness to light. "Without holiness, no man shall see the Lord." But without the work of the Spirit we have no holiand make us meet for heaven, is the peculiar prerogative of the Holy Spirit. He quickens us, to feel our lost and ruined state. He enlightens us, to see our filthy and depraved condition. He generates a spirit of prayer within us. He leads us to Christ, for life and

vation. He sets the heart against sin, produces an unquenchable thirst for ho-

liness. He brings us out of the world, and attaches us to the church of God. He rescuses us from the power of Satan, and enables us to overcome his stratagems and wiles. In a word, according to his mercy he saves us, by the washing of regeneration. He creates us anew in Christ Jesus, and we become new creatures; old things pass away, and, behold, all things become new. The Bible is a new book. Prayer is a new exercise. The ordinances of God's house are new ordinances. We are in a new world. High and honourable thoughts of Christ arise in the soul. He is emphatically precious. We love him. We build our whole salvation upon him. We desire above all things to be like him. We long to see him. We often wish to be with him. And the deeper the Spirit's work within us, the more highly we think of Christ, the more sensibly we feel our need of him, and the more strongly we become attached to him. The great evidence of the Spirit's work, is to be found in our thoughts of Christ, fellowship with Christ, and conformity to Christ.

Friend, are you born again? Have you had two birthdays in one year? Can you trace out in your own experience, what has now been set before you? The question is of vital importance, therefore put it not from you. Turn not away from it. You must be born again, or perish for ever. There can be no salvation without a new birth. For

this no substitute can be found. If you die in your sins, where Christ is you cannot be. Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. If we sow to the flesh, we shall of the fesh. If we sow to the fiesh, we shall of the Spirit, we shall of the Spirit reap life everlasting. Nor can you, reader, be taken by surprise, for you have often heard this. You have read it in God's Word. It is now, once more, most plainly and affectionately set be-fore you. I set before you this day life and death. Life, if you are born again; death, if you are in an unregenerate state. Everlasting life, if you have faith in Jesus. Eternal death, if you live and die in unbelief.
Which, then, which will it be? Will you once more put the subject away from you, or will you seriously lay it to heart? Heaven or hell depends on the result. Life or death hangs in this balance. Life, if you flee to Jesus; death, if you stay away. "He that believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him."
It is not, you see, the mere cold assent of the understanding, or the consenting to the fact, that Jesus of Nazareth is the Messiah. No, no, it is the warm and steady confidence of the heart. A faith that worketh by love. That leads its possessor not only to love its object, but all who are at all like its object. Not only to love God, but all who are begotten of God. Blessed faith, that brings one to Jesus, unites one with Jesus, and saves one by Jesus! Blessed Spirit, that produces this faith in our hearts, and nourishes it there "He that believeth on unto eternal life! the Son of God, hath everlasting life; but he that believeth not the Son, shall not see life, but the wrath of God abideth on him." Not see life! No, never. His doom is death, eternal death. The wrath of God! what is the wrath of God? Who can describe it? What can represent it? Earth can afford no adequate representation of it. "The wrath of God abideth on him." terrible, terrible, terrible state to be in! Yet, in this state, every unregenerate sinner is found. He hears the gospel, but the wrath of God abides on him. He sings our sweet hymns, but the wrath of God abides on him. He reads the Bible, and other good books, but the wrath of God abides on him. subscribes to our societies, but the wrath of God abides on him. Do what he may, until he has faith in Jesus, the wrath of God abides on him. Be where he may, until he is in Christ, the wrath of God abides on him. Feel what he may, until he is born again, the wrath of God abides on him. O sinner, sinner, think, think of the wrath of God abiding on thee! Hearers of the gospel, think, think of the wrath of God abiding on you! What a fearful thought! What a dangerous condition to be in! What a terrible state!

What an awful doom! "Repent ye, therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

Let us ask th' important question, Brethren, be not too secure, What it is to be a christian? How we may our hearts assure? Vain is all our best devotion, If on false foundations built: True religion's more than notion; Something must be known and felt.

"Tis to hear the Holy Spirit Prompting us to secret prayer; To rejoice in Jesus' merit, Yet continual sorrow bear; To receive a full remission Of our sins for evermore, Yet to sigh with sore contrition, Begging mercy every hour.

To be stedfast in believing,
Yet to tremble, fear, and quake;
Every moment be receiving
Strength, and yet be always weak;
To be fighting, fleeing, turning;
Ever sinking, yet to swim;
To converse with Jesus, mourning
For ourselves, or else for him.

## A LESSON FOR THE DAY.

"Learn of Me."-MATT. xi. 29.

THE Lord Jesus, having all things delivered unto him of his Father, lovingly invites poor, labouring, weary, and burdened sinners to him, and promises them rest and repose. The very thing we want, Jesus has; and what Jesus has that suits us, he wishes to bestow upon us. Therefore he calls us to him, and bids us ask of him. A sinner may have any thing from Jesus that suits his case, if he is prepared to receive it as a gift from free and sovereign grace. "If we ask any thing according to his will he heareth us," and this is his will, even our sanctification. Jesus desires our happiness, but only through the means of our holiness. On this his heart is set. To effect this all his dispensations are directed. this end the whole of his word points. come for rest, he says, " Take my yoke, learn of me. Be my servant, my imitator. Make me your lesson." Beloved, we must learn of Jesus, if we would walk peacefully with God -if we would pass safely through the world -if we would fearlessly meet death. Be this, then, our daily lesson, and let us, day by day, hear Jesus say to us, " Learn of me. 280

We must learn to be of his temper. Hewas meek and lowly of heart. He meekly bowed to his Father's will-took a servant's place, suffered the sinner's doom, and in all things sought to honour his God. His will was subordinated to his Father's will. Self in him was never allowed to bear sway. "I seek not mine own glory," was his daily rule. He was reviled, but he reviled not again. He was persecuted, but he suffered it. He always appears the lamb, and never the lion. endured the contradiction of sinners against himself. When there was everything to irritate, provoke, and stir up passion, he was calm, patient, and subdued. In the most trying scenes his conduct said, "I am meek." Let our hearts, then, be set on this, to be of the same temper as Jesus was. Let carnal men talk of their honour, self-respect, and rights, be it ours to be as much like Jesus as possible, seeing he has left us an example that we should walk in his steps.

We must learn to copy his example. "He was holy, humble, undefiled, and separated from sinners." The law of God was in his heart and ruled every action of his life.

heart, and ruled every action of his life.

His thoughts were holy thoughts. His words were holy words. His actions were holy actions. His thoughts, words, and actions were all ruled by love. There was no bitterness, or envy, or malice, or evil speaking, ever seen in him. All was love. And to this we should aspire. Over the opposite of

this we should mourn and weep. "Be ye holy, for I am holy." Such is God's command; a command which must commend itself to our judgments, and ought to sink into the depths of our hearts. Let us therefore strive against vain thoughts, unprofitable conversation, and unlovely actions, and seek to be like Jesus; Grace from Jesus will render us like Jesus; and if we are fully set upon learning of him, we shall come often and boldly to his throne, that we may obtain mercy, and find grace to

help us in time of need.

We must learn to walk by his rule, which was love-love to God, and love to man. Love to God, so that he preferred his will, invariably obeyed his commands, and aimed at his glory. Love to man, so that he pitied his weakness, pardoned his faults, and sought always to do him good. He became servant of all. He appeared to be at every one's bidding. He would go miles to heal a servant. He stopped in his journey to listen to a blind beggar. He took the little children of strangers into his arms and blessed them. He gave food to the hungry, health to the sick, and life to the dead. He was the poor man's friend, while he was at every one's call. Love should influence our hearts, baptise our words, and rule our conduct. Jesus, the loving One, says, "Learn of me." Let us then put on charity, that all may see it. Love is religion, and religion among men is love carried out into every part of one's conduct and conversation.

We must learn to work in his spirit, which was a spirit of self-denial. Jesus never appeared to study himself for one moment. He wrought, he suffered, he died, but all for others. He lost sight of himself. His was a life of self-sacrifice, the finest exhibition of self-annihilation ever seen. We, alas! too often think of ourselves first, our fellow-creatures next, and our God last of all. This order should be reversed. Our first aim should be God's glory; next to that, the good of our fellow-men; then we need think little of ourselves, for our holiness and happiness are se-Self must be denied in its demand ; it must be mortified in its efforts; it must be crucified, or put to death, or we shall never be like Jesus. The self-denying One says to us, "Learn of me." Let us therefore seek grace that we may lose sight of self, and whatsoever we do, do it for the sake of Jesus : in whatsoever we do, aim at the glory of God. and the good of our fellow-men.

We must learn to worship as he worshipped. He was the model worshipper. He worshipped the Father in spirit and in truth. In worship he was devout, spiritual, and earnest. He realised the presence of his Father. He pleaded the promises of his Father. He bowed to the will of his Father. Even when he offered up strong crying with tears unto him that was able to save him from death, he

elosed by saying, "Nevertheless, not my will, but thine be done." Beloved, let us learn of Jesus to worship. He never neglected it, for if he had not time by day, he ebntined the whole night in prayer to God. If he had no closet, he sought the sequestered walk or the mountain top. With the eloquence of the God-man, with the simplicity of the child, and with the earnestness of one whose whole heart was set upon obtaining the blessing, he prayed. O to pray as Jesus prayed! O to praise as Jesus praised! O to wor-

ship as Jesus worshipped!

We must learn to suffer as he suffered. In him patience had its perfect work. He suffered from man, from Satan, and from God. He was the man of sorrows. He suffered for us in the flesh. It was common to him to sigh, to groan, to weep. But he never repined, never complained, but at the very worst said, "Thecup that my heavenly Father giveth me, shall Inot drinkit?" We shall be called to suffer. It may be personally, -in body, in mind, or in property. It may be relatively, -in beloved relatives or friends. We must drink of his cup. But shall we drink of it in his spirit? Will there be that clear, quiet, unresisting submission to the will of God? There should be. "For even hereunto were ye called; because Christ also both suffered for us, leaving us an example, that ye should follow his steps." Let us realise our interest in Jesus, our union to Jesus, and remembethat if we suffer for him, with him, like him, we shall also reign with him. O to suffer like Jesus, who was led as a lamb to the slaughter, and as a sheep before the shearers is dumb, so he opened not his mouth!

Brethren, shall we take this for our lesson this day? It may be the last day of life to some of us. If it should not, can we do better than set our whole hearts and souls upon this one point, to learn of Jesus? Are we not predestined to be conformed to his image? Is it not testified that if any man have not the spirit of Christ, he is none of his? Can we be like Christ, if we do not make conformity to him our object and our aim? Is it not a cause for lamentation, that we have hitherto been so unlike our Saviour? Does it not sometimes generate a doubt of our adoption, because we so little resemble the only begotten Son of God? Can we satisfy our consciences, when we come to close self-examination, that we have made it so little of our study to be like Jesus? Alas! alas! if we had believed for this, if we had aimed at this, should we not have been much more like Jesus than we are? And what are the things of time, the pleasures of sense, the gratifications of the intellect, compared to this? Surely, surely, as redeemed by his blood, as called by his grace, as hoping to dwell with him in heaven for ever, we ought to seek to resemble him on earth! Can we expect to receive from him, if we do not obey him? And can we be said to obey him, if we do not learn of him?

Brethren, let us then set our hearts and souls upon learning of Jesus, and, in order to this, let us read his word carefully, meditate on it seriously, compare ourselves with it daily, and aim to copy its precepts in our life There is grace in Jesus that will hourly. enable us; let us seek it; and day by day, as we discover our defects, mourn over our want of conformity to our Redeemer, and confess it as our sin. The eyes of the world are upon us, and they too often judge of religion by us, and pronounce a false verdict. Satan will try by all means to divert our attention from this object, or discourage us by suggesting that we can never attain it. But in spite of Satan, notwithstanding failures, in the strength of God promised in his word, let us determine to learn of Jesus. Spirit of the living God! produce in us the meek and gen-tle temper of Jesus,—enable us to copy his holy example,—to walk by his lovely rule, to work for God in his humble, self-denying spirit-to suffer as he suffered-to worship as he worshipped-and, like him in all things, to aim at his Father's glory.

Sinner, unless you are like Jesus, you can never live with Jesus in heaven; and unless you come to Jesus for life and salvation, you can never be like him. Come then to Jesus. Let it be the first purpose of your heart, the solemn determination of your soul, to come Jesus and seek salvation at his hands. Many have lost their last opportunity, and are now in hell, where they rue their folly, and suffer the just desert of their sins; if you neglect the salvation of your soul now, perhaps before another day you may be in hell too, exclaiming, in bitter agony, "The harvest is past, the summer is ended, and I am not saved." O delay not! Listen no longer to the enemy of your soul; but this day, this hour, this moment, seek, and seek until you find, the salvation of your never-dying soul.

Jesus, I hide my head in shame, I blush and weep to see That I, who boast thy sacred name, No more conform to thee.

Fain would I imitate my Lord, Under each cross event; Humility's its own reward, Pride its own punishment.

Come, blessed Spirit, heav'nly Dove, Descend on balmy wings; Come, tune my passions all to love, And strike the peaceful strings.

Jesus, my longing soul shall wait, And at thy feet adore, "Till I shall gain that peaceful state, Where discord is no more.

### MEEKNESS.

### "Seek meekness."—ZEPH. 11. 3.

RELIGION is intended to make men happy, not by changing their circumstances, but by changing the disposition of their minds. deeply-taught child of God, thoroughly sanctified by the Holy Spirit, could be happy anywhere, but another man could not. Few were ever placed in more trying circumstances, than Paul; he appeared to be "sorrowful," but he said, he was "always rejoicing." How was this? He informs us, learned in every state therewith to be content. I know both how to be abased, and how to abound everywhere, and in all things, I am instructed; both to be full and to be hungry, both to abound and suffer need. can do all things through Christ, which strengtheneth me." As we cannot bring our circumstances to our minds, let us seek grace to bring our minds to our circumstan-For the grace that has made us what we are, can make us what we desire to be, what we ought to be. And it is very encouraging to know, that God "givethmoregrace." As it is written, "God resisteth the proud, but giveth grace unto the humble." Few

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things are more necessary in the present day than meekness. If we look into the world, or into the Church, we see, that in order to be happy and ornamental, we must be meek. This is the spirit of Jesus, and this he calls us especially to learn. "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your so uls." The meek therefore enjoy rest, rest in the field of labour, rest in the midst of trouble, rest in a world of change. Our God, who desires us to be happy, exhorts us to "seek meekness." Let us give our attention to this subject for a few minutes.

First, THE GRACE, OR STATE OF MIND COM-MENDED, MEEKNESS. Meekness is the patience and quietness of the soul under injuries, insults, or sufferings. True meekness always bows to the divine authority. It views God on the throne, and acknowledges his right to require and command what he will. The man of meekness ascertains for himself that the Bible is God's book, and believes that every sentence, word, and letter is inspired. He therefore bows to its decisions, embraces its doctrines, believes its promises, and receives its precepts. He never strives with his Maker, but admits his sovereign right to do as he will with his own, and to speak as he pleases to his own. Meekness yields to the Lord's hand. While it hears

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God speaking in his Word, it sees God workas under the government of God; and at providence, as God governing the world in his wisdom, according to his Word, and for the good of his people, and the glory of his name. The meek man therefore endeavours to adapt himself to his circumstances, whatever they may be, believing that God has made no mistake, but that all is going on right, whether he can perceive it or no. He admits of no chance, but believes that all is wisely ordained, arranged, and brought to pass. Meekness acquiesces in the Lord's will. Submission is not enough. Resignation scarcely reaches the mark. It would acquiesce in all that God wills and works, approving not only of the whole, but of each separate part. Its language is, "Not my will, but thine be done." In the dullest day, in the most trying seasons, and in the most painful circumstances, it prompts the soul to say, "It is well." Meekness adorns the Christian's profession. Indeed, it is one of our chief ornaments, and therefore it is so frequently inculcated, and commended in God's blessed Word. How much our Saviour dwells upon it in his sermon on the mount. "I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also, &c." Christians do not arrest the attention, impress the minds, or win the approbation of the consciences of those around them, just because they are not meek. They are not now lambs in the midst of wolves; but are in spirit and temper, so much like those around them, that it is not always easy to distinguish them. Meekness prevents innumerable evils. How many sins. and unpleasant scenes in our families would be prevented, if we were meek? How much better would things go on, even in the world, if we were made meek? Nearly all our family disorders and church troubles, may be traced up to our want of meekness. what peace of mind, what quiet of conscience, what joy of heart we should experience, if we were meek and lowly in heart! How grateful for our mercies, how patient under our trials, how calm in our troubles we should be, if we were meek. Let us then, set our hearts upon seeking that grace, which will enable us to bow to the divine authority, yield to the Lord's hand, or acquiesce in the Lord's will, adorn our Christian profession, and prevent such great and sore evils. In order to stir up our minds to this, let us,-

Secondly, consider the exhoration given, "seek meekness." Meekness is of the greatest importance, and to seek meekness is a solemn duty, but it will not be attended to, except we see its value. How is it the word falls upon us, like seed on stony ground? How is it that it passes through the mind without becoming incorporated with ur nature? It is for want of meekness.

We hear as critics, or judges, instead of children, or servants. Therefore, says the Apostle, "Receive with meekness the engrafted word, which is able to save your souls." The meek heart is prepared for its reception, and like the seed in the good soil, t grows up and brings forth fruit. It becomes engrafted on our natures, and its saving and sanctifying effects are seen in our lives. How is it, that those who fall or backslide in our churches, are allowed to remain prostrate, or to wound us still? It is for want of meekness. Hence said Paul, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness." The meek will ap-proach his fallen or wandering brother, not as vested with authority, using the tone of severity and condemnation, but as clothed with love, speaking in tones of sympathy and tenderness. He will win back the wanderbinding up his wounds, pouring in oil and wine. Many who now stray unheeded, or lie prostrate unpitied, would be raised and restored, if we sought and obtained meckness. Let us then realise our need of meekness. We shall never seek it aright until we do. That we do need it, is clear. That it would be well for us if we possessed it, most will ac-knowledge. But we do not individually feel our deep need of this lovely grace. Yet we never shall honour Jesus, adorn the Gospel

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or favourably impress those about us as we ought, without meekness. Mark its effects. Look at Moses, he was the meekest of men. Not when he was in the palace of Pharoah, for then he made nothing of killing an Egyptian, and hiding him in the sand. But after he had been well taught and trained in the -land of Midian, then he could bear with the stiff-necked and rebellious multitude; and even when God appeared to wish to destroy them, he pleaded until he obtained their par-With one single exception, when he smote the rock, he manifested the greatest forbearance, and became a pattern man, a pattern of meekness to the whole nation and the world. Look at the Lord Jesus, our great example. God's meek and gentle Lamb. See him bear the contradiction of sinners against himself. See him observe his own precepts, so that when he was reviled, he reviled not again; when he was persecuted, he suffered it. He could say, without fear of contradiction or reflection. "I am meek and lowly of heart." In his life we behold the beautiful effects of meekness, and he has left us an example, that we should follow in his steps. Trace out its source. It is not of human origin. It is not a plant that grows in unsanctified nature's garden. fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meek-ness." So that what the tree is to the fruit, that the Holy Spirit is to this grace.

must possess the Spirit, we must have a good measure of the Spirit, or there will not be this meekness. It is the Spirit of Christ working, subduing, acting in the man, that makes him meek. We must live in the Spirit, thatis, under his subduing and sweetly controlling influences, if we would be meek. Command it, we cannot; seek it, we may. Produce it ourselves, we cannot, but seek it from God we should. Observe the requirement: "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, humbleness of mind, meekness." That is, not only be meek, but appear meek. Let your meekness be visible, put it on as you would some outer garment, or some beautiful ornament. Let meekness appear in your dealings with men, and in your conduct towards the saints. "But thou, O man of God, follow after righteousness, godliness, faith, love, patience, meekness."

Here it is presented as an object to be pursued, to be earnestly sought, to be if possible attained. It is to be to the Christian, as the mark, or as the prize to the racer, that on which he fixes his eye and heart, and to reach which he strains every nerve. Believe the promise. Is meekness a grace of the Holy Spirit? Is it produced by the indwelling and work of that divine and holy agent? Then we have a promise that just meets the case, for Jesus has said, "If ye then, being evil, know how to give good gifts unto your

children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Is God willing to give the Holy Spirit to them that ask him? He is, Are we desiring to obtain that blessing? Shall we seek it, in order that we may be sanctified to God, made like the Lord Jesus, and so he may and lowly of heart? sanctified to God, made like the Lord Jesus, and so be meek and lowly of heart? The promise is plain. It is true. It should be heartily believed. It should be earnestly pleaded. Let us then ply the throne. Let us set our hearts upon obtaining this blessing as a free grace gift, nor rest until our God graciously confers it. We do not believe the promises God has made us, or we do not deeply feel our need of the blessings promised, or we do not sincerely desire to carry out the precepts of the Lord Jesus, or we should pray more, and pray different to what we do. To stimulate us to "seek meekness." let us now. meekness," let us now,

Thirdly, GLANCE AT A FEW OF THE RECOURAGEMENTS TO SEEK IT. Meekness is a
grace which brings numerous blessings in
its train. It prepares us for the reception,
and secures to us the communication of many
promised blessings. For instance, satisfaction. "The meek shall eat and be satisfied;
they shall praise the Lord that seek him;
your heart shall live for ever." The proud
man, the conceited professor, is never satisfied. Satisfaction is a stranger to his breast.
He hears, but he does not act. He reads,

but he dost not act. The meek man feeds upon the provision God has made for him, and in reference both to providence and grace, enjoys a good degree of satisfaction.

Guidance. "The meek will he guide in judgment, the meek will he teach his way."
God will be both guide and teacher to the
meek man. He will guide him in his decisions, he will teach him what course to pursue. Thus will he preserve him from many erroneous conclusions, and from every evil way. Inheritance. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Now, they may be very poor, not having a foot of earth to call their own, scarcely know where tolay their head, but they hold the title deeds of the earth, and they shall be put in possession by-and-bye. "Blessed are the meek. for they shall inherit the earth." They are now blessed of the Lord, and at the adoption, that is the redemption of the body, they will rise to have the dominion, to take possession of the purchased inheritance, and delight themselves in plenty and peace. Ele-"The Lord lifteth up the meek, he casteth the wicked down to the ground." They may be trodden down for a time. They may lie low. But their life is hid with Christ in God, and when Christ, who is their life, shall appear, then shall they also appear with him in glory. "And the Lord their God shall save them in that day, as the 280 P

flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land:" Beauty. "The Lord taketh pleasure in his people, he will beautify the meek with salvation." Their deliverance from all evil shall be glorious and complete. The salvation of Jesus, radiant with all the glories of his nature and character, like a beautiful robe of costly material, wrought with consummate skill, and of more beauteous colour than eye ever saw, shall be worn by them as a graceful garment, in which they will stand before the throne of God for ever. Themselves conformed to the likeness of God's only begotten Son, and their persons clothed with the garments of salvation, and covered with the robe of righteousness, they will appear the perfection of beauty. Then it may well be asked, "Whois she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?" Joy. "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel." The meek have joy, but they shall increase it. They have joy in the Lord, but they shall have greater joy still. As Jesus said to his disciples, "These things have I said unto you, that my joy might remain in you, and that your joy might be full." There is a fulness of joy for God's meek and lowly ones, and "with joy shall they draw water out of the wells of salvation." If any people are happy now, it is the meek, for meekness is one of the prime elements of true and substantial happiness. But happy as they may be now, they shall be greatly happier by and bye, when God shall wipe all tears from their eyes. Meekness is an ornament precious in the sight of God, and this ornament is given to, and worn by heaven's favourities. Hence Peter, when directing the godly wife as to her attire and adorning, says, "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the kidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." The God who thinks no more of ornaments of gold or silver; or clothing of silks and purple; than he does of the straw that is trodden down for the dunghill, consi-ders a meek and quiet spirit of great price. One would think, that this one consideration would be sufficient to induce us to "seek meekness." If it is thus valuable in od's estimation, if it is pleasing in God's sight, surely we ought to seek to obtain it, hough its price were above rubies. But, then we are assured by God's word, that he meek shall enjoy solid satisfaction; shall histom; shall inherit the earth, and delight the abundance of peace; shall be lifted up it of all their trials and troubles, even to

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the throne of God; shall be clothed with beauty and glory; shall be filled with increasing joy, and wear an ornament of great price in the sight of God, then, indeed, we should seek meekness, as if it were the one

thing needful.

But we must conclude, and in doing so, we ask you to observe, that whatever God we ask you to observe, that whatever God requires, he provides. If I study the Law, it informs me of what God requires of me, and demands at my hands; but if I study the Gospel, it shews me that God has provided for me, and presents to me all I can need, and all he requires from me. What God has provided he has promised. He provided for us in eternity, and gave us grace in Christ Jesus before the world began; and all that he thus provided all that he thus grave for he thus provided, all that he thus gave for us, is now revealed to us in the promises he has made to us. All may be said to be comprised in this glorious verse, "The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withheld from them that walk uprightly." What God promises we should pray for. However absolute the promises, prayer is supposed. God loves prayer. He has appointed prayer to be the medium through which blessings shall flow to us. "I will be inquired of," he says, "to do these things for them." If prayer does not change God's mind, it does ours. If prayer dost not affect God's heart, it prepares ours to receive, appreciate, and he thus provided, all that he thus gave for

make good use of the blessings he confers upon us. Every promise should be turned into prayers. He prays best, that makes God's promises his prayer-book; and those prayers are best, which are just the echo of of what God has said. What we pray for we should expect, and wait to receive. Is God's promise true? Do I believe it? Do I plead it because I believe it? Then of course I ought to expect God to make it good; and if I expect God to make good his word, I ought to wait in full expectation of receiving the blessing I pray for. May the Holy Spirit teach us our need of meekness, lead us to see its beauty and glory, stir us all up to desire it, that so we may seek it, and so seek it as to obtain it. Then we may expect many of the breaches in our churches to be healed. Then will our families dwell in love and peace. Then will our schools be nurseries for the church. Then the wilderness and the solitary place will be glad for us, and the desert will rejoice and blossom as the rose.

Awakened sinner, the Lord Jesus, the meek, loving, and lowly Lamb of God, calls you to him. He speaks to you, he says, "Come unto me, I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you shall find rest unto your soul." To all who read these lines, he says, "Believe, on the Lord Jesus Christ and thou shalt be saved."

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### THE CHOICE OF GOD.

"He hath chosen us in him before the foundation of the world."—Ephes. 1. 4.

THERE is a natural desire in certain minds to trace things up to their source,-to endeayour to find out the origin of things. we stand by a noble old ruin, our minds go back to what it was centuries ago, to the builders, and the architect. We think of the mind that conceived, that drew the plan, and set the work a-going. We feel as if we wanted to know more of that individual. we have stood on the banks of some fine river. we have wished to trace it to its source, to mark its tributary streams, and stand at its head where its waters begin to flow. Just so in reference to the great work of our salvation. We realize its present blessedness. We look forward to its future glory. We then turn and wish to trace out its origin. We go back, with revelation for our guide, we come to the commencement of the Spirit's work in the We go farther, and stop at the Cross; farther still, and ponder on the first promise; further still, and we come to the covenant and council of the eternal THERE; there we stop, and with reverence listen to the inspir-230

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ed apostle, who says, "He hath chosen us in him before the foundation of the world." Here is the spring-head of salvation. Jesus existed before the foundation of the world, or we could not have been chosen in him; the Father loved us with an everlasting love, or he would not have chosen us as his Son, and predestinated us to the adoption of children. Let us devoutly dwell for a few moments upon the choice of God.

First, glance at THE OBJECTS OF GOD's CHOICE. God created man in his own image. He stood before his Maker a perfect creature. He was able to stand, but he was hable to fall. Left to choose and act for himself, he fell. Falling, he involved himself and all his posterity in ruin and disgrace. All sinned in him. All were condemned in All born of him were "children of wrath." The whole mass was corrupt. Left alone, all would certainly have perished. Out of this mass—corrupt, polluted, defiled, rotten at the heart's core God made choice of a people, and called them his elect. In state they were viewed as sinners,—that is, lawbreakers; rebels, opposed to the just authority of God; condemned criminals, under sentence of death, eternal death, for innumerable trangressions. In their circumstances they are, generally speaking, poor, mean, despised and afflicted. "God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things which are: that no flesh should glory in his presence." True, he hath chosen some of the great and some of the rich; for who was greater than David, or who was richer than Solomon? But, generally speaking, in all ages the words of James may be used, "Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised?" become believers, because faith, which is the gift of God, is conferred upon them. perform good works, because they are his workmanship, created anew in Christ Jesus unto good works, which God hath before ordained that they should walk in them. They are made holy by the washing of regeneration. and the renewing of the Holy Ghost. They were not chosen on account of faith, but were chosen to salvation through sanctification of the Spirit and belief of the truth. They were not chosen on account of good works or holiness, but were chosen that they "might be holy and without blame before Him in love."

Secondly, THE NATURE OF GOD'S CHOICE. It was gracious, therefore called "the election of grace." Grace is that propensity in the Divine nature to manifest kindness to, and confer blessings upon, the vile and unworthy. God never looks for a motive out of himself. He finds not the reasons for his gracious acts

among his creatures, but he finds them in himself. He says, "I will be gracious." We ask, "Why, Lord?" He replies, "Because I will be gracious." And he gives no other reason. We may add, "If thou wilt be gracious, to whom, Lord?" He answers, "I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." It was of pure grace, which dwelt in the Divine pature, that grace, which dwelt in the Divine nature, that God chose us unto everlasting life; and that grace was not called forth by anything in us, or expected from us, but acted freely, and from itself. It was wise. The infinite wisdom of God is displayed in eternal election, which developes a plan that secures the cer-tain salvation of innumerable myriads of God's creatures, consistently with the per-fections of the Divine nature, the demands of God's law, the rights of God's moral government, and the responsibility of man. Left to ourselves, we must all have perished. Upon any other scheme than that revealed in the gospel, salvation had been impossible. God, therefore, manifested his wisdom in setting up Christ, choosing us in him, and constituting him the head, surety, and substitute of his church, so securing our certain and everlasting salvation by him. Aoly. The holy act of God's holy nature, to produce and perpetuate holiness on earth and in heaven. All the holiness of the creature is from God, and is the effect of God's choice

of us in the person of his Son. Men may cavil, and reflect upon God's choice of his people, but it will be seen, by and bye, to be one of the holiest, as well as one of the most gracious, acts of God's infinite mind. It was merciful. Mercy is that perfection of the Divine nature that looks upon, is affected by, and sympathises with, misery. Mercy, therefore regards us in our wretched, ruined, and miserable condition; and in choosing our persons, appointing us to salvation, and predestinating us to be conformed to the image of his Son, God gloriously displayed the infinite mercy of his infinite nature. It was just. Justice is that attribute of God's character which secures to every creature its due. It is that which moves the Most High, always, and in reference to every creature, to do what is right. If in choosing some to life God had injured others, he had then been unjust. But no one can ever say that God has given him less than he deserved. There is not one in hell that can say that God has dealt unjustly by him, or that in showing mercy to others he has injured him. Elec-tion benefits all, while it saves many. None are the worse, but all are the better for it. The world would be darkness, but that God's elect are its light. The world would be a mass of moral putrescence, but that God's elect are its salt. Days of tremendous suffering are often shortened for the elect's sake.
To God sees fit, while he is just to thee, to

confer undeserved favours on others, wilt thou find fault? What, is God too good for thee? Wouldst thou have him less kind, less mereiful? May he not well say to thee,
"Is thine eye evil because I am good? May
I not do as I will with mine own?" It was sovereign. Sovereignty is the exercise of the ruler's right, in reference to those who have no claim upon him. There is no sovereignty in equity. Nor is there any sovereignty in punishment. Here law rules. But in mercy, in grace, in goodness, there may be, there is, sovereignty. The monarch is supposed to have a right to pardon. If ten persons are found guilty and condemned to death for violating the laws of their country, and the sovereign in his way of their country. and the sovereign, in his unquestioned right, sees fit to pardon seven out of the ten, have the three, left to the natural consequences of a criminal course, any reason to find fault? Especially when it is known that they never expressed sorrow for their crimes, or sought the mercy of their king? Now, when all were viewed as criminals, God, in the exercise of his sovereignty, passes a decree, in which he engages to save the great majority of the guilty ones, and to punish none eternally but actual transgressors, who loved, lived, and died in sin. Is this wrong? Is this to be found fault with? Had things been allowed to take their course, hell would have been crowded, and heaven would have been empty; all would have been damned, not one would have been saved. But God says, "It shall not be. I will have mercy. I will save." And, therefore, he chooses us in Christ, gives us to Christ, ransoms us by Christ, calls us to the knowledge of Christ, and thus saves us with an everlasting salva; tion. When angels sinned, sovereignty did not interfere; all who sinned were condemaed, and all who were condemned must suffer the vengeance of eternal fire. Was this wrong? But when man was foreseen as sinning, sovereignty did interfere, and the results are most glorious. It was eternal. We were chosen in Christ before the foundation of the world. God chose us in Christ before he created us in Adam. Our names were entered in his family register as his children before it was possible for us to appear on the stage of time. Blessed be God for writing our names in the book of life of the Lamb?

Thirdly, THE DESIGN OF GOD'S CHOICE. It was to exalt his own free grace. God glories in his grace, and our election was intended to be to the praise of his glorious grace. If God chose us in eternity, if he chose us in Christ, if he chose us irrespective of what we were or what we should be, and if in consequence of his choice of us we become holy, obedient, happy, and glorious for ever, it must glorify his free and sovereign grace. Or, if both in time and eternity, we have to trace up all our blessings, honours, and distinctions to

his free grace, and to his free grace alone, that grace must appear most glorious before angels and men. It was to advance his glory. "I will be glorified," is written upon every one of God's purposes, upon every one of God's promises, and upon every one of God's works. The reason he gives for what he does in his own word is, "that I may be glorified." In order therefore to advance his glory to the highest pitch, and to make it illustrious before the eyes of angels and men, he chose us in Christ before the foundation of the world. It was to frustrate the designs of Satan. From the moment that pride was concaived in the heart of Satan, and that he was cast out of heaven, he was filled with implacable hatred against God. The especial object of his hatred was God's image. As soon therefore as he saw man created in God's image, the enmity of his heart burst forth, and he determined to blot God's image out of his creation, if possible. We know how far he succeeded. But God, to blast his designs, had long before determined, while he allowed man to follow the devices and desires of his own heart, to raise out of the ruins of the fall a more full, complete, and glorious image of himself. In order to this, he chose us in Christ, and predestinated us to be conformed to the image of his Son, who is the brightness of his glory, and the express image of his person. And now, we all with open face beholding as in a glass the glory of the Lord are changed into the same image, from glory to glory, even as by the Spirit of the Lord. It was to increase the happiness of heaven. Our Lord tells us that there is joy in heaven over one sinner that repenteth; but if one penitent sinner adds to heaven's joy, what will the introduction of all the millions of God's elect to that glorious society and fellowship do? The fruit of God's election will add to, and make more exquisite, the joys of our Father's house. It was to gratify the heart of his Son. The Father's chosen constitutes the Son's bride. The nature of Jesus is social, and God gratifies that peculiarity of his nature by choosing for him, and giving to him, what is called "the bride, the Lamb's wife." In the mirror of God's decree, the Son saw the glorious hosts of God's elect, at the head of which he was placed, and in the salvation of which he was to be glorified. Therefore, when the corner-stone of creation was laid, he said, "Then I was by him, as one brought up with him, rejoicing always before him, and my delights were with the sons of men." It was to make himself more fully known. Self-manifestation is the great end that God has in view in all he does. He has curiously stamped his name upon creation; but he has brought out that name in bold relief in the glorious work of salvation. Jesus came to manifest his Father's name, and he did o; and when he comes again, it will be to

the same end, as he said, "I have declared unto them thy name, and will declare it, that the love wherewith thou hast loved me may be in them, and I in them." In salvation, which commences in election, he will bring out every perfection of his nature, every feature of his character, and every letter of his name. Finally, it was that we might be holy, and without blame before him in love. Election is the root of holiness. From it flows every gift, every grace, and even glory itself. It finds us unholy; it makes us purer than the virgin snow. It finds us full of faults; and places us before God in such perfection, that a gazing universe, and an omniscient God, unite in saying of each of us, as Pilate did of our most blessed Lord, "I find in him no fault at all." Blessed, blessed, for ever blessed be God, for his eternal choice of us in Jesus to everlasting life!

Observe, intelligent beingsnaturally choose. Wherever there is a will, there must be a choice. Nor can we conceive of an infinite God, possessed of intelligence and will, not exercising that intelligence and will in the acts of his choice. But what God hath chosen the Bible alone can inform us. Choice is regulated by, and indicates the aharacter of, the nature choosing. As God, therefore, essentially differs from man, we must expect his choice to differ from ours. God chooses whom we should refuse. "M

ways are not your ways, neither are your ways my ways, saith the Lord." But as God's nature is holy, just, and good, so must his choice be whether we see it or not. If God had not chosen us, we never should have chosen him. How could we, when we were under the full influence of a carnal mind. and the carnal mind is enmity against God? What! choose a being with whom I am at enmity, and choose that being for my companion, my ruler, and my God? Impossible! As Jesus said to his disciples, "Ye have not chosen me, but I have chosen you;" so may our God say to every one of us. No one ever desires and seeks to be numbered with God's elect and is excluded. Ask the man that cavils at God's election. "Do you wish that he had chosen you? Do you desire to share in the privileges, and to endure the trials, of God's elect?" He will not say he does. But if he did, instead of cavilling at the doctrine, he would seek the blessing, and "Every one that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened." Election excludes no one from Christ, but it brings millions to Christ. Election keeps no one out of heaven, but it brings every one of its inhabitants there. No man can trace up his damnation to any decree of God, but each one must trace it to his own sin and unbelief. Salvation can never be traced to man, nor can damnation be traced to God.

Man has destroyed himself, but salvation is of the Lord. God's choice is one of the greatest expressions of his love. It was the earliest manifestation of the infinite love that filled the infinite heart of God. It was the very first thing that God did for us. If I go back as far as God's election, I find myself embosomed in the infinite and eternal love of God's choice is revealed and made manifest by ours. If I choose God for my Father, it is because he has chosen me for his child. If I choose Jesus for my Saviour, it is because he has chosen me for his bride. If I choose the Lord in time, it is because God has chosen me in eternity. There is no need, then, for a new revelation, or for an angel to come down from heaven to inform us if we are God's elect; but if the word comes home with power, if the enmity of the heart is subdued, if the need of Christ is felt. if desires for Christ are kindled in the soul, if the heart goes out after Christ, if God in Christ becomes the object of our love, it is just the proof and evidence that he hath chosen us in Christ before the foundation of the world. If God makes me holy by his blessed word and Spirit, it is because he has chosen me to be holy. If I believe the truth, and make the salvation of my soul my great object, it is because he hath from the beginning chosen me to salvation, through sanctification of the Spirit and belief of the truth. Well may we say with the Psalmist, "Blessed is the man whom

thou choosest, and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of when the satisfied with the goodness of the house, even of thy holy temple." Or with Paul, "We know that all things work together for good to them that love God, to them who are thus called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

Free election, known by calling,
Is a privilege divine;
Saints are kept from final falling,
All the glory, Lord, be thine:
All the glory,
All the glory, Lord, be thine.

# ETERNAL REDEMPTION.

"Having obtained eternal redemption for us."—HEB.
ix. 12.

THE Old Testament is introductory to the New. We must study Moses if we would understand Paul. Redemption is not to be learned from nature or providence; it is a doctrine of pure revelation. We can know nothing of it but from the Bible. It is shadowed forth in the types. It is alluded to in the histories. But it is only clearly set forth in its results. It is one of the glorious doctrines of grace. It is full of comfort to the believer, and it brings great glory to the Triune God. May the Holy Spirit unfold it to our minds, show us our interest in it, and apply it to our hearts. Let us now consider,

First, THE QUALIFICATIONS NECESSARY FOR THE REDREMER. He must be related; one near of kin. "Hence," said Moses, "One of his brethren may redeem him." The next of kin had the right of redemption in his hand. When Boaz would redeem the property of Elimelech, and marry Ruth his widow, he could not until the nearer kinsmen had refused. Wherefore, Jesus, that he might b

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come our Redeemer, became our brother. To acquire the right, he took our nature, and became part of the family. As it is written, "The children being partakers of flesh and blood, he likewise himself, also, took part of the same; that through death he might destroy him that had the power of death, and deliver them who through fear of death, were all their lifetime subject to bondage." Angels fell, but he did not take their nature to redeem them; but when man fell, he was "made of a woman, and made under the law. to redeem them that were under the law." He was now bone of our bone, and flesh of our flesh. He stands as the first-born among many brethren, and therefore has the right to redeem.—But there may be the right and not the ability, but Jesus is the heir of all things, he has immense wealth. The price of our redemption was great, -so great that it exhausted the wealth of the Son of God. He was rich, but for our sakes he became poor. It required merit, and he gave it. He took flesh and blood into union with his Divine nature, and constituted it his own. filled it with Deity, and impregnated it with all the glories of divinity, he shed the blood as the price of redemption. It was sufficient. It was accepted. We have redemption through his blood, even the forgiveness of our sins. We are not our own, we are bought with a price. The church of God he pur-chased with his own blood. No one but Je-

sus had the right to redeem, and no one but Jesus could have paid the price. His love to us made him willing to become our Redeemer, the incarnation qualified him for the work, and at his death he paid the price, redeeming us by his blood, out of every nation, and country, and kindred, and people.-The price being paid, we are legally freed, but Satan unjustly holds us in bondage, therefore power is necessary to our emancipation. has all power in heaven and in earth. He is omnipotent. He ever claims his purchase, breaking open the gates of brass, and bursting the bands of iron asunder. No power can withstand him. No one can effectually resist him. As the great shepherd who laid down his life for the sheep, he says, "I will hiss for them, and I will gather them, for I have redeemed them." Hence, he delivers them from the power of darkness, from the present evil world, from a death in trespasses and sins, and having honourably paid the price for them, claims them as his own. willing to purchase at so great a cost, how can we doubt but he will claim? or, having the power, how can we question but he will use it?-But one thing yet remains, the Redeemer was to marry the widow, and raise up seed on the inheritance; and Jesus having purchased the forfeited property, the world, and having redeemed his people from death, takes them into the closest union with himself. We "become dead to the law by the body

Christ, that we may be married to another, even to him that raised from the dead, that we might bring forth fruit unto God." was at liberty to marry, he was determined: to marry us, and that he might lawfully marry us, he paid the price of our ransom into the hands of Divine Justice, and by his gospel and his Spirit, he claims us for his own. Jesus only could redeem; he undertook the costly, the difficult work; he has performed the most difficult part of it; nor will he fail or be discouraged until he has completed it. and then he will be eternally crowned with the glory of it. This leads us to notice a little more particularly,

Secondly, THE WORK ITSELF. "Eternal redemption." Jesus obtained our redemption from the claims of Divine Justice. met the whole of the claims of law and justice. He procured and presented the righteousness the law required, and he paid the dreadful penalty which justice demanded. He spent his life in the one, and he shed his blood in the other. The law is magnified.

Justice is satisfied. God is now well-pleased for his righteousness' sake. There are no legal difficulties in the way of our freedom, happiness, or honour. Justice says, "Loose them, and let them go." He obtained our redemption from the power of Satan. He has no right to hold us in bondage. But that lawless One cares not for right. He therefore keeps possession as long as he can. But

as there was a day for the payment of the price, so there is a day for claiming the property. In the day of his power Jesus rescues us from his grasp. Frees us from his authority. Brings us to himself. By the blood of his covenant he sends forth the prisoners out of the pit wherein there is no water. never willingly parts with a slave, but the stronger than he comes and overcomes him; and so the prey is taken from the mighty, and the lawful captive is delivered. He obtained our redemption from the sting of death. The sting of death is sin. The strength of sin is the law. We are delivered from the law, and become dead to it. As a covenant it has no authority over us, or demands upon us. Sin is imputed to Jesus, punished in Jesus, and put away by Jesus. In consequence of his death, and our union to his person, "sin shall not have dominion over us, for we are not under the law, but under grace." has no power to condemn us, for "there is no condemnation to them that are in Christ Jesus." The sting of death, therefore, is drawn. The nature of death is changed. It is no longer a penalty, but is placed among our privi-leges. It is sleeping in Jesus. It is resting from our labours. We may dislike its accompaniments, but we have nothing to fear from it. Its embraces may be cold, but its result is blessed. He obtained our redemption from the dominion of the grave. If it is our house, there is no lock on its door. It is not a pri-

son, but a chamber of repose. The place where we rest, until Jesus comes to receive us unto himself. It is an apartment for the night, but we shall leave it in the morning. Satan will harass us, sin will torment us, death will come for us, and until then, troubles and trials await us; as, saith the apostle, "Ourselves also which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." At the first resurrection redemption will be complete, the redeemed will be perfected, and the Redeemer will shine forth in all his glory.

Jesus redeems his people, by his own blood, as the price. The creature takes no part in the work, finds no part of the price, consequently, shares no part of the glory. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, received by tradition from the fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." Here was the price. "He gave his life a ransom for many." "He gave himself a ransom for all, to be testified in due time." Jesus redeems his people, by his own arm, as the power. Power, almighty power, is as necessary as merit. If he had only to do with justice, then his blood had been enough; but he has to do with Satan, and the unbelief of the human heart, and therefore his power is requisite. Though God gave Canaan to Israel,

and thus they had a right to it, yet they were obliged to fight for it before they could pos-sess and enjoy it. Just so, though Jesus purchased his people at the hands of Divine Justice, he has to rescue them from Satan and unbelief, before they will own him and glorify his grace. He has a right to them because he died for them; he will be owned and honoured by them, because he exerts his power for them. The price makes way for the power, and the power carries out the design of the price. Mercy pitied them, merit purchased them, power rescues them, and

thus free grace is glorified in them.

Jesus obtained eternal redemption for all that the Father had given him. In them he had an especial interest, to them he stood in a peculiar relation, for them he had a special love, and over them he will rejoice with everlasting joy. As the objects of his Father's love and choice, they were placed in his hands, entrusted to his care, to be redeemed by his blood, saved by his grace, and presented faultless before the presence of his glory. How often does he refer to the Father's gift of them in his discourses, and especially in his intercessory prayer just before he laid down his life for them. They were a flock committed unto him, and he was constituted their Shepherd, in order to their ransom and rescue. Hence he says, "I am the good Shepherd; the good Shepherd giveth his life for the sheep. I lay down my life for the

Therefore doth my Father love me, because I lay down my life that I might take it again." They constituted the church which he loved, has espoused, and will "Christ also by and bye openly marry. loved the church, and gave himself for it, that he might redeem it from all iniquity, and present it unto himself a glorious church, not having spot or wrinkle or any such thing."
Jesus died as the Shepherd for his flock, as
the husband for his bride, as the head for his body. Those whom the Father gave him he keeps, not one of them shall be lost. Having shed his blood on earth, he pleads in heaven; as the result of his pleading the Holy Spirit comes down, the descending Spirit works with the word, and in the end they are washed, sanctified, and justified in the name of the Lord Jesus. Thus having given himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works, he carries out his purposes, accomplishes his design, and will ultimately "see of the travail of his soul, and shall be satisfied."

The redemption which the Lord Jesus has obtained for us is permanent, it is "ETERNAL BEDEMPTION." A deliverance from all real evil. From sin, and all its penal consequences. From death, and all its dread results. From hell, with all its endless horrors. Yes, Jesus intended to rescue us from the power of the grave, to redeem us from death.

Nor shall he be disappointed; the purchase of his blood shall be the jewels of his crown, the sharers of his glory, the partners of his throne, and the objects of his infinite delight for ever. His redemption was not only from all real evil, but to the possession and enjoyment of all real good. It includes pardon, peace, and liberty now; and holiness, happi-ness, and honour for ever. He endured the entire curse, and became to us the channel of all blessing. He put away our sin that he might invest us with his holiness. He bore our condemnation that we may enjoy unmerited justification. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." He obtained eternal redemption, perfect and perpetual deliverance from all penal evils, and the possession and enjoyment of all spiritual and imperishable blessings.

Observe,—Redemption is of persons. It is redemption for us. He redeemed us. He purchased us. Property is included in the purchase, but the property is for the persons. Having found the pearl of great price, he parted with all he had and purchased the field; but he purchased the field for the sake of the pearl; he bought the world for the sake of the church. Having done so, as the proof of our redemption, he sends the Holy of our inheritance, until the redemption of the purchased possession unto the praise of

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his glory." The creation also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Redemption is a real blessing, a certain deliverance. It is not an attempt to do something which may succeed, but which may fail. But it is the payment of a price to buy back that which was lost, on the ground of which, authority was to be interposed, and power exerted to make good the claim. Having paid down the price, the Redeemer receives the promised Spirit, the Spirit works in the Redeemer's name and for his glory, calls the redeemed, or gathers together into one, the children of God which are scattered abroad. Redemption is for ever; the redeemed cannot be reclaimed. The price being sufficient, the purchased property is delivered, the delivered ones are received at the throne of grace, kept by the power of God, and will by and bye be ornaments around the throne of glory. "Therefore, the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sor-row and sighing shall flee away." Glorious prospect! Let us ever keep it in view, and amidst all the varying and trying scenes of earth, let us rejoice that we have eternal re-demption, and that we are saved in the Lord with an everlasting salvation. And let us unite in praising his dear name who shed his ad for us, exerted his power in us, ever

pleads our cause in heaven, and will come and receive us unto himself; and until then, "is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy; to him be glory, majesty, dominion, and power, both now and for ever. Amen."

> O Thou who didst thy glory leave, Apostate sinners to receive From nature's deadly fall,— If thou hast bought me with a price, My sins against me ne'er shall rise, For thou hast borne them all.

And wast thou punish'd in my stead?
Didst thou without the city bleed
To expiate my stain?
On earth my God vouchsafed to dwell,
And made of infinite avail
The sufferings of the man.

Behold him for transgressors given!
Behold the incarnate King of heaven
For us, his foes, expire!
Amased, O earth, the tidings hear!
He bore, that we might never bear,
His Father's righteous ire.

Ye saints, the Man of Sorrows bless,
The God, for your unrighteousness,
Deputed to atone;
Praise, till, with all the ransom'd throng,
Ye sing the never-ending song,
And see him on his throne.

## EFFECTUAL CALLING.

Called to be saints."-1 Cor. 1, 2.

THE gospel is God's voice to the world. It is addressed to all without a solitary exception. It is sent to every creature. Nor will the church have performed her duty until every creature has been personally addressed, and informed of God's great love, the Saviour's glorious sacrifice, and the provision made for the salvation of sinners of free grace. Every christian should realize it to be his duty to deliver God's message of mercy to every one within his reach. Every sinner should be told of Jesus, invited to come to Jesus, exhorted to believe on Jesus, and thus be left without excuse, if he chooses to perish in his All the nations should be taught by the church of Christ, and be taught with the design of making them disciples, in order that they may be baptized in the name of the Father, and of the Son, and of the Holy Ghost. We should teach every one his neighbour, and every one his brother, until there is no need of further teaching, because all know the Lord, from the least unto the 254

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greatest. It is ours to use the means, and to use them in faith, with energy, perseverance, and zeal, and it is the Lord's to bless them, making them effectual for the accomplishment of his wise and holy purposes. The means are put into our hands, but the Lord keeps the power in his own. Whom he did predestinate them he also calls; calls them to be saints. We will now consider briefly.—

First, THE AUTHOR OF THIS CALL. It is. always ascribed to God. Sometimes to the Father, and sometimes to the Son. As the Father raiseth up and quickeneth whom he will, so the Son quickeneth whom he will. God calls us by his word. This is the instrument, but not the agent. What is written in the book, or spoken by the human voice, must be applied with Divine power, or there will be no yielding of the heart, or surrendering the person to God. If Paul preach, God must apply, or only opposition or carelessness is manifested. The gospel, or the glorious good news of pardon, peace with God, and everlasting life for sinners, without money and without price, is the means of subduing the heart, changing the will, and melting the sinner into penitence before God. The law may convince, alarm, and terrify, but the gospel only will convert. Love, not requirement, wins the soul. Providence generally co-operates with the word in this gracious work. It brings the sinner to hear the

word, or brings the word to the sinner. special providence is the handmaid of sovereign grace; and while the word is entrusted to the church, the wheels of divine providence are superintended by the Lord alone. Most christians, if they are observant, will see how providence wrought in their own individual cases, directing them, or the preacher, or the book, or the friend, or whatever means were employed, to bring the word into contact with the mind. God worketh, and he worketh wisely and suitably, while as a Sovereign he worketh all things after the counsel of his But the immediate agent is the own will. Holy Spirit. We are born of the Spirit. We are taught of the Spirit. We are convinced or reproved by the Spirit. The word without the Spirit is a lifeless message. It may be a savour of death unto death. if it is accompanied with the power and demonstration of the Spirit, it becomes a savour of life unto life. Like Ezekiel we may prophesy, but until the Holy Spirit comes into direct contact with the sinner, there is no life, no breath, no holiness. thorough conviction of sin, every desire after Christ, every heartfelt prayer, is from the Holy Spirit. He makes the people willing. He conquers the rebellious will. He wins the heart for Jesus. He reconciles the rebel He makes us new creatures in Christ Jesus. The Father planned our salvation. The Son removed every legal impediment out of the way. The Holy Spirit new creates us, brings us to Christ, and leads us into high and holy fellowship with the Father. Thus we are born, not of the will of men, nor of the will of the flesh, but of God. We are bornagain, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. We partake of a heavenly calling, and are exhorted to walk worthy of God, who hath called us to his

kingdom and glory.

Secondly, THE NATURE OF THIS CALL. It is secret. When God calls, no one hears the small still voice, but the person spoken to. And the person spoken to, does not at first know that it is the voice of God. It is personal. God speaketh to each one apart. He calls each one by name. "Saul, Saul," he called once, and his call is personal in every instance. In the gospel he speaks generally, but by his Spirit he addresses us individually. He singles out cases. He speaks not to the ear, but to the heart. It is invincible. Resisted it may be, but effectually resisted it cannot be. In every instance God conquers. Yet there is no force, but there is conviction, concern, application, hearty surrender. God does no violence to man's nature. He does not drive, but draw. He does not force, but persuade. In the day of his power, every one of his people is willing. He is never disappointed, his purpose cannot be frustrated; for what grace purposes, Omnipotence ac-280

complishes. It is of grace. When Paul speaks of his own case, he says, "He called me by his grace." God is not influenced by anything in man, nor by anything done by man, when he calls him to his kingdom and glory. He hath mercy on whom he will have mercy. He hath mercy because he will have mercy. The reasons of his acting are hid in the depths of his own heart. We can discover no reason why God calls one and not another; why he called us, and not others known by us; but we are compelled to cry, "Grace, grace."

"It was all of thy grace we were brought to obey, While others were suffered to go;

The path which by nature we chose as our way Leads down to the regions of woe."

It is holy. "He hath called us with a holy calling, according to his own purpose, and grace given us in Christ Jesus, before the world was." The means are holy. The agent is holy. The operation is holy. The result is holy. It is a call from sin to holiness; from the service of Satan to the service of God. It is a high calling. We are called to run a race, to win a prize, to wear a crown, to fill a throne, to reign on the earth. From high heaven God calls us with his own all-conquering voice to the enjoyment of the highest privileges, to receive the highest honours, and perform the high commands of the Kings of kings. It is a heavenly calling. is said to the believing Jews, to contrast

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our calling by the gospel with their call out of Egypt into the desert, and to possess the land of Canaan. That was an earthly calling. Their eye was directed to earthly things, but ours to heavenly. Therefore, said the apostle, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God." "Our citizenship is in heaven, from whence, also, we look for the Saviour, the Lord Jesus Christ." We, therefore, desire a better country than Canaan, even a heavenly one. It is an irreversible call. For the gifts and callings of God are without repentance. having decreed to call us, did so. God having once called, will never repent of doing so.
Why should he? Will anything happen that
he did not anticipate? Will anything ever
be done by us which he did not know before he called us? Our calling originated in his own will, is expressive of his glorious grace, is for his own pleasure, and will for ever reflect glory on his high and holy name.

Thirdly, THE END OF THIS CALL. "Called to be saints." That is to be separated from the world. Not by being taken out of it, but by being made unlike it, superior to it. A saint is a separated person. His separation is the effect of principle. His principle is from an inward change,—a change of heart. His change of heart is entirely of God. His conduct, in leaving his old associates, his old pursuits, his old pleasures, and joining with

the people of God, following after holiness, and seeking happiness in the presence and ways of God, proves that he has another Spirit in him, and is a new creature. If we are what we were, if we can enjoy what we did, before we made a profession of religion, we are not "called to be saints," for we are not saints. It is to be sanctified to God. apart for him. Dedicated to him. Engaged in everything to glorify him. The called are God's servants, to do his will; God's children, to reflect his image; God's epistles, to reveal his mind. If I am not devoted to God, I am not a saint; and if I am not a saint, I am not called according to God's purpose. To every saint the apostle says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service: and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." It is to be representatives of Christ. Every christian should represent Christ. He professes to be united to his glorious person, to posses his holy nature, and to have received his Spirit. If I see a branch on a vine, I expect it will be a vine branch, and that each branch will represent the nature of the tree, being the same in kind, though smaller in size. every christian should represent the nature,

temper, and disposition of the Lord Jesus. He is called into union with Christ, that he may bear fruit like Christ. As Jesus represents us in heaven, we should represent him on earth. It is to be holy ones. That is, imitators of Him who was holy, harmless, and undefiled, and separated from sinners. Followers of them, who through faith and patience inherit the promises. If we are called with a holy calling we receive a holy nature, we are required to walk by a holy rule, and in all things aim at a holy end. For this purpose God called us; with this view the promises are given us; therefore the apostle exhorts us, "Having, dearly beloved, these promises, let us cleanse ourselves from all filthiness of the flesh and spirit, per-fecting holiness in the fear of God." It is to be prepared for heaven. Heaven is our fatherland, heaven is our home. But if we are to be at home in heaven, we must be prepared for it before we arrive at it. Earth is the place of preparation, and we are called to be prepared by God's grace, and to prepare ourselves by active and actual devotedness to God's glory. May each of us be warranted in using the language of Paul, who said, "Now he that hath wrought (or prepared) us for the self-same thing is God, who also hath given us the earnest of his Spirit." And of each other, "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light." is to be employed for God on earth. God never brings up his children in idleness. His grace never makes us slothful, nor in any way sanctions sloth. We are called to receive from God, that we may use for God. He intends us to be useful as well as to be happy. Yea, to be happy, by being useful. He gives us the kingdom, and then says "Have grace whereby ye may serve God acceptably, with reverence and godly fear." Brethren, are you employed? Fully employed? Employed for God? Are you working for God, and working with God? Ye should be. Are any of you discouraged? "Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Observe, calling implies distance from God, which is the case with us all by nature. That God takes an interest in us, and therefore calls us. That the voice of God is used for us, even that glorious voice that is full of majesty. That he has a gracious design in calling us, even to make us like himself now, that we may be happy with himself for ever. Calling us to be saints, implies that we are not so by nature; but that God intends that we should be so. To conclude, calling shows us three things. First, that religion begins with God. We never look up to God until he has looked down upon us. We never speak to God until he has spoken with us. The first move is always on God's part. He

quickens, and we feel. He imparts, and we receive. He speaks, and we hear. He calls, and we answer. He works in us to will and to do of his good pleasure, and then we work out our own salvation with fear and trembling. Secondly, that religion leads us to God. When God calls we run, and we naturally run toward him that calls us. We therefore meet God at the cross of his Son, on the throne of his grace, and in the ordinances of his house. The presence of God on earth makes us long for the presence of God in heaven. He who called us to the throne of grace as sinners, will call us to the throne of glory as saints. If we come to God now, we shall dwell with God for ever. Thirdly, that religion makes us like God. God is holy, and he calls us to be holy. God is happy, and he calls us to be happy. God is good and doeth good, and he calls us to exhibit his excellencies in this poor fallen world. If we are like God in any degree on earth, we shall be like God perfectly in heaven. shall be like him, for we shall see him as he is." Reader, are you a saint? Has God called you? Have you left the world, turned away from self, and fied to the Lord Jesus? If so, happy are you; if not, the wrath of God abideth on you. You must be a saint on earth, or you never can see God's face in heaven. It is here that God prepares his vessels of mercy for glory. May he in his infinite compassion and pity prepare you.

## FREE JUSTIFICATION.

"To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus."—Rom. iii. 26.

EVERY doctrine of revelation is important. But if we may institute a comparison between one doctrine and another, we should say that the doctrine of justification is most important. "How shall man be just with God?" is a question often proposed, but no where answered but in the Word of God. question that no one could answer but God himself; and, blessed be his holy name, he has answered it, and answered it most fully. Let us approach this subject with solemn reverence, praying for the teaching of the Holy Spirit, that we may not darken counsel by words without knowledge. No one can fully unfold the mind of God, or exalt the Lord Jesus as he should be exalted, but the Holy Spirit. Spirit of God, enlighten, enliven, and lead us into all saving truth, especially into this glorious truth, of a sinner's justification before a holy, sin-hating God? In looking at Paul's words we see.—

First, AN END TO BE OBTAINED. Justification. The justification of a sinner, of any

sinner, that believeth in Jesus. Here is the privilege, justification, that is, an acquittal from all charges before God's tribunal. My nature is sinful. My life has been a life of If looked upon as I am in myself, ten thousand times ten thousand charges may be brought against me. But if God justify, not one charge can be substantiated against me. I am just. Every sin has been expiated. Every charge has been met. Every demand has been answered. I may look up to heaven, down to hell, or around the wide world, "Which hall have retained to the standard of the standa ven, down to hell, or around the wide world, and ask, "Who shall lay anything to the charge of God's elect?" Anything. The least thing. "It is God that justifieth," and he would not justify if one sin could justly be laid to our charge. Our sins are "blotted out." They are "cast into the depths of the sea." They are "covered." They are "forgotten." They "shall never be found." These are scriptural expressions. They are "Cod's own representation of a greet and so. God's own representation of a great and so-lemn fact. A fact revealed for faith to believe and appropriate, rather than for reason to discuss and argue about. He that is justified is not only pardoned, but so pardoned as to be acquitted, not only from all punishment, but from all charges. More than this, Not only am I acquitted from all charge of sin, but I am declared righteous according to the demands of the holy law. So that in order to my acceptance with God, the law and

justice of God can require no more of me than it has already received. I have a righteous-ness that meets all the divine requirements. I am righteous in Jesus. More, I am "the righteousness of God in him." Righteous, even as he is righteous." God, therefore, pronounces me a righteous person, and, as such, entitled to everlasting life. Not only so, but to be justified, is to be treated as righteous. Now, as the moral Governor, God treats his people as righteous. He never condemns them; for, "there is now no condemnation to them that are in Christ Jesus." But we have liberty to "enter the holiest, by the blood of Jesus." We have freedom before God, as happy and beloved children. He never punishes as a Judge, though he may correct as a Father. To us he is emphatically love; and all he does to us, or for us, flows from love. The justified have peace with God, boldness to express themselves be-fore God, and they rejoice in hope of the glory of God. They dread not his wrath, but rejoice in his love. He is not to them an object of dread or terror, but they joy in God through the Lord Jesus Christ. Glorious blessing this! But who are the justified persons? Those who believe in Jesus.
All who believe in Jesus. Every one, though
his faith be feeble, his knowledge small, or his trials great. "Being justified by faith." "By faith a man is justified, without the deeds of the law." What is it, then, to believe in Jesus? It is to receive into the mind God's testimony concerning Jesus. God has testified of his Son in the Gospel. He has borne witness of his Son in his Word. The Holy Spirit leads the soul to read and seriously consider God's record, that he hath given us eternal life, and this life is in his Son. That Jesus is able and willing, anointed and appointed, to save all who come unto God by him. That through his name, whosoever believeth in him shall receive the remission of sins. That by him, all who believe are justified from all things from which we could not be justified by the law of Moses. Having received this testimony into the mind, we exercise confidence in Christ. We renounce ourselves, our own works, our own sufferings, all and everything that is our own, and rely on Jesus Christ It is no more what I have done or may do, but what Jesus did; nor what I have or may suffer, but what Jesus suffered. He is taken to be all I need, and his vicarious sacrifice and finished work are placed against my wants, deficiences, and sins. The object of the simple believer, who is taught by the Holy Spirit, is, "That I may win Christ, and be found in him, not having my own righteousness, which is of the law, but that which is by the faith of Christ, the righteousness which is of God by faith." There is, therefore, a righteousness which is by works, which is of the law, and there is a righteou ness which is by the faith of Christ. The man who carefully and constantly keeps the law, not failing in the least point, will at last be counted righteous, and be dealt with accordingly; but the man that believes in Jesus is righteous at once, and is treated accordingly. The whole work of Christ is made over ly. The whole work of Christ is made over to him as a free gift, therefore called, "The gift of righteousness;" it is placed to his account, and therefore it is said, "Blessed is the man unto whom the Lord imputeth righteousness without works." Glorious mystery this! My sins laid on Jesus, punished in Jesus, expiated by Jesus; and the righteousness of Jesus given me, imputed to me, and made really mine. But in the passence we have sage we have .-

Secondly, a character to be sustained. "That God may be just." God must maintain his character, and if he cannot maintain his character while he saves sinners, he will never save them. A God without a characnever save them. A God without a character! A God unjust! A God who trifles with his own law! How awful the supposition! How horrible the idea! But God is just. Must be just. Will appear just. That is true to his word; to his threatenings as much as his promises. Heaven and earth may pass away, but his word shall never pass away. He has threatened sin, and he will punish it. He has required righteousness, 'his acts. If he punish sinners, he will

do it righteously. No one shall have a stroke more than he deserves, or a pang that he has not merited. If he justify the sinner, he will do it righteously; and if he cannot do it righteously, he will not do it at all. He will be justified in the acquittal, acceptance, and approval of those who believe in Jesus. When the mystery is clearly unfolded, when the Most High clears his character before the universe, then every conscience in every intelligent creature, whether fallen or unfallen. whether saved or lost, will justify God in what he has done. All will see his wisdom, by which he provided for the honour of his law, the execution of his threatenings, and the display of his sovereign grace. All will confess that God has not acted only wisely, but righteously; and will see that every perfection of his nature, every principle of his goverment, and every portion of his word, is honoured in the salvation of every believer." He will then appear and be recognised as the "just God and the Saviour." As righte-ous in all his ways, and holy in all his works. The christian sees and gladly acknowledges this now; but all will be constrained to do so by and bye. This leads us to consider,—
Thirdly, THE MEANS DEVISED AND PUR-

Thirdly, THE MEANS DEVISED AND PUB-LISHED FOR THIS END. "To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." By his righteousness here, we understand the perfect work of his belov

Son, who was made of a woman, made under the law, that he might redeem them that were under the law: who was manifested to put away our sins, and in whom was no sin; who being in the form of God, and thinking it no robbery to be equal with God, yet humbled himself, and became obedient unto death, even the death of the Cross; whom God hath made to be sin for us, that we might be made the righteousness of God in him. This work of Jesus comprises his obedience to the law as a substitute. He undertook our cause. He assumed our obliga-He became responsible for us. Therefore he took our nature, came into our world, stood forth as our representative, and acted as our substitute. What the law required of us, he performed. What the law threatened to inflict on us, he endured. For us he lived and wrought. For us he suffered That as by one man's disobedience many were made sinners, so by the obedienceofoneshallmany be made righteous. By the one offence of our first representative death entered into the world; so by the one righteousness of our second representative and substitute were life and immortality procured and brought to light. The Shepherd lived and died for his flock. The Head acted and suffered for his body. The Husband obeyed, and wrought out a robe righteousness for his bride. But His sufferings as a sacrifice included also. Christ also loved us, and

gave himself for us a sacrifice and an offering to God, for a sweet smelling savour. The Lord laid on him the iniquity of us all. Therefore it pleased the Lord to bruise him, and to put him to grief. The horrors of Gathesemane, and the agonies of Calvary, were our deserts. Into one cup was put all that our sins deserved: that cup was put into the hands of Jesus, and though it threw him into an agony and a bloody sweat, yet he took it, drained out its very dregs, and then crying, "It is finished!" returned it to his Father. He suffered much in his body, but he suffered more in his soul. Had he not been divine as well as human, he had sunk under the dreadful weight of woe,-he had been consumed, as were the sacrifices of old, but he outlived the whole. He completed the work. He did all, and he suffered all that law or justice could require, and then, but not until then, he dismissed his spirit on the cross. His acquittal as our Surety may also be considered as included in this righte-ousness. The work was finished when he died. But he was laid in the tomb. He entered the territory of death. He lay quietly in the grave until the morning of the first day of the week. Then the Father sent the angel to break the seal, roll away the stone. unswathe the body, and prepare for his resur-rection. Then the soul, committed to his Father on the cross, returned to earth, re-assumed the body, and he appeared a con-

queror. The debt was paid. The Creditor was satisfied. Justice was pleased. The end of the law was answered. Now the Surety comes forth. Can any make a second claim? Not one. Has he met every demand? Every one. Was the sacrifice sufficient? Yes. it perfected for ever all who were set apart to share in its benefits. Was the work of the Substitute sufficient? Yes, he obtained eternal redemption for us. Therefore God highly exalted him, and gave him a name above every name, that at the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, and that every tongue should confess him Lord, to the glory of God the Father. Therefore he hailed his disciples with, "All power is given unto me in heaven and in earth; go ye therefore, and preach the gospel to every creature." Victorious Saviour! I praise, I bless, I magnify thy thrice blessed name, that thou didst glorify thy Father upon earth, and finish the work which he gave thee to do. This perfect work of Christ is called God's righteousness, because God devised it. It was God's own thought. was his own plan; his own contrivance. No one could ever have had such a thought but God. No one could ever have contrived such a plan but God. It bears the impress of Divinity upon it, and will reflect eternal glory upon God's most holy name for ever. God in our nature wrought it. He who

wrought out and brought in this righteousness was Immanuel,-God with us. He was God manifest in the flesh. Over all God. and blessed for evermore. As no one but God could devise the plan, so no one but God could execute it. It must be man's work, but it required God's strength; and if Jesus had not been God as well as man, he had never been able to perform it. committed the sin, and the God-man atoned Man robbed God of his rights, and the God-man restored that which he took not away. God accepts it. The plan was the offspring of the mighty intellect of the entire Godhead. The Father prepared a body, and gave commandment unto the Son to carry it The Son became incarnate, and produced the stupendous work. And now the Father accepts it, and justifies through it all who exercise confidence in it. God imputes it. Yes, God, who imputed righteousness to Abraham when he believed, imputes this glorious work of Jesus to every one who now believes, whether Jew or Gentle, rich or poor, young or old, bond or free, for there is no difference. Glorious truth! The righteousness of Christ is mine. As a believer, all that Jesus did, and all that Jesus suffered, is placed to my account. The righteousness of God is mine. I may claim it, trust in it, plead it before God, expect to be admitted to heaven on the ground of it, and make it my boast and glory for ever.

Observe, then, there was an exchange of persons. The person of Jesus was accepted instead of the persons of his people. He, having taken their nature, was permitted to stand in their place. He was admitted to be their substitute, he was accepted as their surety, and he made an atonement as their sacrifice. There was a transfer of obligation. As Jesus took our place, represented our persons, was accepted as our substitute, he came under our obligations. Our debts became his debts, and he must pay them. Our delinquencies became his delinquencies, and he must atone for them. And as he undertook to save us, he must do all, and provide all, that was necessary to accomplish so glorious a work. There was the production of right-He finished the transgression, made an end of sin, and brought in everlasting righteousness. Which righteousness is now to all, and upon all them that believe, without difference. So that Jesus is the end of the law for righteousness unto every one that believeth. He is now of God. made unto us righteousness, so that believers are complete in him, who is the head of all principality and power. There was the publication of the good news. And this is the news, that Jesus Christ came into the world to save sinners, even the chief. That he has atoned for sin, provided a righteousness for sinners, and whosoever will may come and receive salvation at his hands, for he will in no wise cast

out. Glorious news this! Just suited to the sinner's case; for it is not, do and live, nor come and bring something to Jesus, but believe and live, come and receive all you need from Jesus. He has all you want, and if you are willing to receive it, he has it for you. There was the clearing of God's character in the justifying of the ungodly. That is an extraordinary expression, "To him that worketh not, but believeth on him that justified the engadly, his faith is counted for worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Yes, if he believes in Jesus, though he has never done one good work, he is justified; for faith embracing Christ does more by one simple act than ten thousand good works could do. It brings into the possession of the soul a perfect, spotless, changeless, unloseable righteousness, in which the soul will be accepted in God's presence, acquitted at God's bar, and admitted into God's glory for ever glory for ever.

glory for ever.

Reader, believest thou this? Are you justified? Have you come to Jesus as a poor, lost, naked, and wretched sinner? Have you received Christ as your wisdom righteousness, sanctification, and redemption? Have you been stripped of all your own righteousness? If not, be assured of this, that Christ will never allow his glorious robe to be a covering for thy filthy rags. You must part with all, and as empty, naked, and bare, put on the Lord Jesus Christ. Then you are justified, and being justified,

if you understand the gospel, you will say with Paul, "He was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." You are either justified or condemned. You either have the righteousness of God, which will meet all the demands which can be made will meet all the demands which can be made upon you in time or eternity; or you are upon you in time or eternity; or you are trusting to your own poor, polluted, and wretched righteousness, which will afford you little comfort in life, no support in death, nor any title to heaven when you leave this world. See to it, then, see to it, that you have faith in Christ. That you renounce all righteousness, as a ground of justification before God, but the perfect righteousness of the Lord Jesus. Found in Christ you are safe, and safe for ever; but if death find you out of Christ, the Judge of all will condems you to eternal flames. you to eternal flames.

> Witness of Christ within my heart, My interest in his love display; My interest in that better part, Which none can ever take away.

## THE SAFETY OF THE SAINTS.

"I give unto my sheep eternal life, and they shall never perish, neither shall any pluck them out of my hand."—JOHN. X. 20.

THE safety of the Lords people, is one of the great truths of revelation. Few truths are more plainly revealed or more frequently as-Every perfection in God's nature. every office sustained by the Lord Jesus, the nature of the Spirit's work, the everlasting covenant, and every promise in the Bible, unite to secure the safety of the Lord's fami-If an interest in God's immutable love. if union to the person of Christ, if the inhabitation of the Holy Spirit, and if the watchful care of an especial providence, can secure them, they are safe. God is a wall of fire round about them, his Spirit is a well of living water within them, and the Lord Jesus is intrusted with the care of them. Every angel in heaven, and every dispensation of providence on earth, is directed and ordered, so as to secure their immortal interests. Nothing shall separate them from the love of Christ, but all things shall work together for their good. Let us now consider the words of Jesus, in which he engages for the safety

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of all that believe in his name. We will notice.

First, THE PIGURE HE EMPLOYS TO REPER-SENT THEM. SHEEP. Sheep are among the most timid of all God's creatures. They most timid of all God's creatures. They have neither the strength of the ox, the courage of the lion, the fleetness of the horse, or the cunning of the fox. They are notorious for their timidity, startling at every sound, and fleeing from every foe. So, the generality of the Lord's people are poor timid things, they have little courage, and often less strength. They are like Ephraim, timid doves without heart. Consequently their safety is not to be found in themselves, for every one of them would be lost, but for the Shepherd's care; but through his care, weak and timid as they are, not one of them shall perish. Sheep in the east, where these words were spoken, were much exposed. They were not generally kept in exposed. They were not generally kept in exposed. They were not generally kept in fields protected and guarded, but on large plains. The wolf, the bear, and the lion, of ten prowled in the neighbourhood, and they needed watching by night as well as by day. So the Lord's people are in an enemy's country. The roaring lion goeth about, seeking whom he may devour. Principalities and powers in heavenly places are opposed to them. Terrific storms pass over them. The enemy comes in like a flood. Fierce diseases heset them on every hand. "Dangers 'very shape and name, surround the

followers of the Lamb." Yet, exposed as they are, such is the sleepless vigilance of the Shepherd's heart, and such is the strength of the Shepherd's arm, that not one of them is the Shepherd's arm, that not one of them is lost. Sheep are among the most defenceless of God's creatures. The horns of the bull, the jaws of the lion, the paws of the bear, and the swift pinions of the eagle, are a defence to them, but what has the poor sheep? It is not crafty, nor fleet of foot, nor strong, nor like the coney does it make its nest in the rock, but needs constantly another's care. the rock, but needs constantly another's care. Just so the Lord's people, they are poor defenceless things, yet such is the love of Jesus to them, such is the provision Jesus has made for their safety, and such is his determination respecting them, that they shall never perish. Timid, exposed, and defenceless as the Lord's people naturally are, they are always safe, for they are kept by the power of God through faith unto salvation. We notice, Secondly, THE FAVOUR CONFERED ON

Secondly, THE FAVOUR CONFERRED ON THEM. "I GIVE UNTO THEM ETERNAL LIFE." Our greatest mercies are free gifts. They all flow from gratuitous love. Here is a gift, free and absolute. Jesus confers it on whom ke will. When he will. As he will. Because he will. The sovereign will of Jesus rules the whole. It is his own. We have no claim. He recognizes no right in us. But he gives eternal life to all his sheep, that is, to all whom the Father has given him. Eternal life, is imperishable existence. Life

in safety, in a land where no foes molest, no dangers threaten, no changes try. Life in enjoyment, where every thing combines to make existence desirable, and life a real blessing. Every moment of that life, will be a happy moment. Every day, will be a joyous day, a spring without an autumn, a summer without a winter. Life in prosperity, no adverse circumstances will ever overtake us, no dark clouds will ever obscure the sun, no wintry storms will ever how around us. But all will be plenty, peace, and pleasure. No changing friendships, no dying relations, no heart-piercing sorrows then. Every wish will be gratified. Every desire will be granted. Every want will be fully supplied. What a gift! Precious fruit of a Saviour's death! Blessed proof, of a Saviour's undying love! We will now notice,

Thirdly, THE PROMISE. "They shall never perish, neither shall any one pluck them out of my hand." They shall never perish by disease, for his skill is such, that he can cure all diseases with a word. Many of his sheep have been sick and ready to die, but not one ever died under his hand. They shall never perish by accident. Indeed there are no accidents with him, though there are many with us. From eternity he foresaw, arranged, and determined to overrule for their good, all that should happen to them. He knows when, where, from whom, and from 'at, they are in danger, and is always pre-

pared to prevent it. Suffer they may, perish they never shall. They may break all their bones, as David did, but he will set them again, and restore them to perfect health. They shall never perish by any foe. Enemies they will have, must have. Many, strong, determined, and watchful foes; but he is always with them, and will certainly defend and deliver them. "The Lord is their keeper, the lord is their shield on their right hand." He laid down his life for them once, he has kept his sleepless eye upon them ever since, and he says to every one of them, "I will deliver thee in six troubles, and in seven shall no evil touch thee."

"Neither shall any one pluck them out of my hand." Every one of his sheep is in his hand. In that omnipotent hand that moulded our world, spread forth the heavens like a curtain, and that holds up the pillars of the universe. His capacious palm holds them all. Travel where they will, be driven where they may, they never travel out of the hollow of his hand. There they are, above all real danger, under his clear eye, near to his loving heart. In the hand of his special providence all the sheep are found. That providence that numbers the very hairs of their heads. That providence, the eyes of which run too and fro throughout the whole earth, to show himself strong, on behalf of all them, whose hearts are perfect towards him. That providence that is always in operation, and

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which David could say, "it performeth all things for me." To be in the hand of Jesus, is to be his care. Doth the mother care for her first born, her only babe, the pledge of wedded love? Much more does Jesus care for his people. Does the husband care for his beloved bride, on whom his heart is set, and in whom all his joys centre? Much more does Jesus care for his people. Does the miser care for his gold, to get which he has spent a life-time of labour, privation, and anxiety? Much more does Jesus care for his people. His care for them is exquisitely tender, constantas the day, and unwearied as a mother's love. To be in the hands of Jesus, is to be his charge. He is entrusted with them by his Father. He is entrusted with them because he is trustworthy. He took charge of them, knowing all that that charge would involve, conscious that he could keep them safely, and determined so to do. His honour and their safety are bound up together. If he fail in his undertaking, he must either be weak or wicked, but to suppose either is blasphemous. He has taken charge of every one of them. His charge of them extends through all time. Nor will he fail or be discouraged, but will at length apppear before his Father's glorious presence saying, "Here I am, Father, and the children which thou hast given me." Not a part of them, but the whole, for "not one of them is lost." To be in the hands of Jesus, is to be his property. This all his sheep are, for he bought them with his blood. He laid down his life for them. He gave the full value for them, and justice awards them his. He may do as he will with them, but in purchasing or redeeming them, he had an especial object in view. His object was, to make them exactly like himself. To take them for his eternal companions. To make them reflect his glory. companions. To make them reflect his glory. To employ them to show forth his praise. Now every man values his property, and generally, just in proportion to the price he paid for it. Life is the most precious jewel we possess, if therefore we could lay down our life for our property, it would be a proof that we never intended to part with it, that we would not give it up on any consideration. This is just what Jesus has done. "He is the good Shenherd sizeth his good Shepherd, the good Shepherd giveth his life for his sheep." Having given his life for them, can we suppose he will ever part with them? Never! Never! He loved them more than his own life. He prized them above all the humiliation of the manger, the agonies of Gethsemane, the pain and shame of the cross; and having thus prized them, will be lightly part with them? Let his precious word answer, "They shall never perish?" He can keep them if he will, for he is omnipotent. He will keep them if he can, for his heart is set upon them. How then can they perish? How can any of them, the least, the feeblest, the poorest perish? How! Nay, they never can. They were placed in his hand, by hi Father. They are held fast in his haud, by his own unbending will. They cannot be taken out of his hand, for none can reach them there.

"Neither shall any pluck them out of my hand." No, they shall never be removed by numbers, multitudes may combine, but it is in vain. Hence David sung, "All nations compassed me about; but in the name of the Lord will I destroy them. They compassed me about like bees, they are quenched as the fire of thorns, for in the name of the Lord, will I destroy them." They shall never be removed thence by power. Men great in authority, and mighty in strength have tried. The whole host of hell, have tried. But earth and hell combined, have never plucked one out of Christ's hand yet. They shall never be removed by craft. The wicked have taken crafty counsels, devils with men have combined to win by craft or ensuare by subtilty. the objects of the Redeemer's care, but the gates of hell have never prevailed against one yet, no, nor never will. For except the wisdom of Jesus can be outwitted by the craft of men and devils, they can never pluck his sheep out of his hand. They shall never sheep out of his hand. They shall never be removed by cruelty. Every kind of cruelty has been practised against the harmless sheep of Christ, but when hell has done its worst, and earth has gone beyond hell in practising tortures upon the Saviour's bs, not one of them is lost. Indeed,

except creatures could do more by cruel. ty, than Jesus can by his love, his sheep can never be plucked out of his hand. They shall never be removed by malice. The world has hated them. The wicked have been filled with unconquerable malice against them. This malice has vented itself in every conceivable form; yet, there they are in the hands of Jesus still. Nor can the malice of creatures, ever prove a match for the mercy of the uncreated One. Jesus soothes, supports, and comforts his poor people, when they are suffering from the malice of their enemies; and they are more than conquerors through him that loved them. They shall never be removed by their own folly. If safety depended in whole or in part on them, they must perish. So prone to wander. So false and fickle. So weak and wavering. So timid and defenceless are they. But he who puts them in the hands of Jesus, keeps them there. The voice of the truthful, the unchangeable. the holy One, saith; "They shall never perish." Never perish? Never. But, if Jesus says, "They shall never perish," who dare say they shall? Who has impudence and ignorance sufficient to contradict him? Who? Who? Never perish! No, never, while Jesus is true to his word-while Jesus is faithful to his charge, while Jesus is the same in his love. They shall never perish if Jesus can prevent it, for he has passed his word. His sheep then, the whole of his sheep, are safe. The Lord

our God has come with strong hand, his arm has ruled for him. He feeds his flocks like a shepherd, he gathers the lambs with his arm, and carries them in his bosom, and gently leads the burdened ones.

Observe, first, the promise is plain and absolute. Could it possibly be plainer? Why, a child could understand it. Could it be more absolute? How? Is there a condition in it? Does not Jesus pledge his character, his veracity, his word, that his sheep shall never perish? Does he not assert that they are in his hand, and that no one shall pluck them out? Did he not know? Is he not honest? Can he change? Impossible, for he is Jesus Christ, the same yesterday, to-day, and for ever. Secondly, the promiser is changeless and divine. With him is no variableness nor shadow of a turning. As Paul said, speaking of him, "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands; they shall perish, but thou remainest; and they shall all wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; "BUT THOU ABT THE SAME, and thy years shall not fail." Heb. i. 10, 12. Jesus is alike unchangeable in his nature, purposes, and promises; what he said, he meant; what he meant once, he means still; nor can one of his promises fail. Hear his own words, "Heaven and earth shall pass away, but my word shall not pass away." Then they shall

never perish. No, never, for Jesus is Divine. He is God as well as man. As really, truly, and eternally God as the Father. Therefore to him, we justly apply the words of Balaam, "He is not a man that he should lie, nor the son of man that he should repent," or change his mind. "Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" Before assembled worlds it shall be seen, that Jesus has kept his word, and that not one of his sheep has perished. Thirdly, the sheep are safe and secure. Yes, their position secures them, in the hands of Jesus. Their relation secures them, they are the sheep of Jesus. The office of Jesus secures them, he is the Shepherd. His regard for his Father's will secures them, as he said, "This is the will of him that sent, that of all that he hath given me, I should lose nothing; but should raise it up again at the last day. His concern for his own honour secures them. for he has passed his word, he has opened his mouth both to God and man, and he cannot go back. Blessed be his holy name, he never had a wish! Fourthly, the perseverance of the saints is certain. Yes, the righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger. They shall go from strength to strength until every one of them in Zion appeareth before God. "Being confident of this very thing, that He that hath begun a good work in you will perform it, until the day of Jesus Christ." Professor may fall away. Believers may backslide-Members may leave the church. What then. does the sheep of Jesus perish? No, but as John said, "They went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us." Will saints persevere? Yes. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, now powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, SHALL BE ABLE TO SEPARATE US FROM THE LOVE OF God, which is in Christ Jesus, our LORD."

> In one harmonious cheerful seng, Ye happy saints combine; Loud let it sound from every tongue, The Saviour is divine.

> The least, the feeblest of the sheep
> To him the Father gave;
> Kind is his heart the charge to keep,
> And strong his arm to save.

The hand, which heaven and earth sustains, And bars the gates of hell, And rivets Satan down in chains, Shall guard his chosen well.

Now let the infernal lion roar,

How vain his threats appear,

When he can match Jehovah's power,

I will begin to fear.

## DO YOU KNOW THE WAY?

A MINISTEE of the gospel, who was in the habit of occasionally addressing persons he met in the country, in the hope of doing them good; upon one occasion, when walking with a friend in a quiet country place, seeing an aged female at a little distance from him, stepped up to her and said, "Pray, can you tell me the nearest way to heaven?" The old lady, not accustomed to such an inquiry in the road, looked at him, and at length said, "Yes, sir, I think I can, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' that, Sir, is the only way to heaven."

Some pleasing results followed from this interview, not necessary to be detailed here: the design of introducing this circumstance is, to ask thee, reader, the question, "Should you have been able to answer this godly minister?" There is one way to heaven, and BUT ONE; every one who is travelling that way knows it, and can tell an inquirer the way. Do You know the way? Are you walking in that way? If so, you remember when you were out of this way; how you sought for happiness in other ways, but were always disappointed; also how you were brought to see that you must enter in at the strait gate, and travel in this narrow way, or you never could be holy, or happy, or saf 280

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You recollect the difficulty you found in passing through the gate, arising from a sense of your sins, the temptations of Satan, and the influence of the world, but especially from your own self-righteous spirit; it took some discipline to strip you, and bring you as a poor naked, wretched, lost, and ruined sinner, to look to Jesus Christ alone for salvation; and to walk in him as the way to the Father.

But, perhaps, you are still out of the way, you may be a stranger to heart-felt religion; you are, perhaps, living in sin; if so, you are afar off from God, and what is worse, your back is towards God, and you are in the way that leads you farther and farther from heaven. It is of such as you that God complains by the prophet, "They have turned to me the back, and not the face." Mercy now tells you to "change your mind and turn to God;" but if you refuse to listen to Mercy, and obstinately persevere, in a very little time Justice will take up the case, and with a giant arm bring you up and place you naked before God's burning throne, to receive the sentence which your sins have merited. Run then from your evil way, and turn at once to God's way, the way to holiness, to happiness, and Satan will try to deceive you, beware of him. Search and look. Examine without delay, for the matter is of the very greatest importance.

The way to heaven is open, plain, and just

before you. You must walk in it, or wilfully turn your back upon it. If you turn your back upon the way, can you be honest, if you say you wish to go to heaven when you die? Surely if you wish to go to heaven when you die, you will enter in at the strait gate, and walk in the path of righteousness while you live. while you live. No one can prevent your the door of hope upon you but God, and he has not done so yet. He justly may, but he is slow to anger and of great mercy. He desireth not the death of a sinner, but rather that he should turn from his wickedness and live. Therefore he sends to you his word, checks you by his providence, sometimes troubles you by your own conscience, and now puts this book into your hand. God speaks to you by this page, he asks, "Why will you die! Can the regions of hell charm you? Is there any thing inviting in the groans of the damned, the company of devils, and the unquenchable wrath of God? One would think so, judging from the conduct of our fellow men.

But the secret is this, you do not believe in hell, you do not believe what God says in his word. Perhaps you will not until it is too late. In hell, truth is seen too late, because there is no throne of grace there, there is no mercy there, there is no sweet invitation there, there is no promise of pardon there, there is no strait gate and narrow way there. The cross of Christ is hidden, by the clouds of smoke, that rise from the flames of eternal fire. There is a great gulf fixed be-tween hell and heaven. Wishes will be vain there. Remorse will be vain there. Repentance will be useless there. The seal of eternal condemnation is put on the sinner's conscience, and he sees, he feels there is no hope. No kope! Oh how dreary! How dreadful! How indescribably terrible! No kope! No hope for ever! Is it possible? Yes, this is the doom of them that forget God, and the portion appointed for them by God.

Reader, once more I ask thee, Do you know the way to heaven? Are you in the way to heaven? None are by nature. Nor can any one be without some knowledge of it. As we cannot travel from one country to another without thought, without prepara-tion, without effort, no more can we go to heaven, except we set our hearts on it, direct our thoughts to it, and strive for it. There-fore Jesus says, "Strive to enter in at the strait gate, for wide is the gate and broad is the way that leadeth unto death, and many there be that go in thereat." Come, sinner, come to Jesus, for he is the way, the truth. and the life. Come to Jesus now, before you lay aside this book. Give not time to Satan to persuade you off it, or to put stumbling blocks in your way, but come to Jesus at once, and commence your journey to heaven.

# CAN GOD LOVE A SINNER?

THE generality of men never trouble them. selves about the love of God, or they take it for granted that a few tears and prayers will procure it; but there are some who either from ignorance of God's character, or a very vivid view of the nature of sin, think that God can never love sinners; at least, such sinners as they are. God can never love sin. He can never tolerate it. It is the obiect of his infinite, eternal, unqualified hatred. Yet God does love sinners, and because he loved them, he sent his only begotten Son into the world to save them. For sinners God became incarnate, for sinners Immanuel obeyed the law, and suffered the cruel, shameful, painful death of the cross.

Yes, "it is a faithful saying, that Jesus Christ came into the world to save sinners." It is a fact, that may well fill angels with as tonishment and wonder, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitistion for our sins." God so loved sin-

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ners that he punished his own Son in time, and visited on him the sins of believers, that he might not punish them in eternity. And because he loves sinners, he sends his glorious gospel to them, in which he invites the poorest, the vilest, to come unto him through Jesus, and promises to pardon, justify, and

save every one that comes.

Reader, are you a sinner, a very great sinner; and do you question whether a pure and holy God can love such a sinner as you? Why, if you had all the sins of every sinner in ENGLAND laid to your charge, if mountains of guilt lay on your conscience, if rivers of spiritual filthiness were running through your soul, and you were to go to God in the name of Jesus, pleading his precious blood, and seeking salvation only through his finished work, God would cheerfully forgive you, the blood of Christ would cleanse you from all sin, and the Holy Spirit would soon sanctify you, and shed abroad the love of God in your heart.

God loves sinners! Why, he loves every sinner who believes in Jesus, as he loves Jesus himself! He loves sinners of Adam's race, more than he loves angels; some of them fell, but he did not give his Son for them; yet he gave him for us. Do not doubt his word, do not question his love, but go to him in prayer, and you will soon prove that no earthly parent ever loved his son, as God loves praying sinners. Call upon

him, for he will hear you in love; trust in him, for he will bless you in love; obey him for it gratifies his love; follow on to know him, and you shall eternally enjoy his love.

Reader, do you love God? If you believe the love that God hath to you, you will love him. But, until you see that God is love, until you believe his promises, accept his invitations, and go to him pleading the name, and resting for your acceptance on the blood of his Son, you will never love him. You never can. But, if you believe that God is love, that he so loved you that he gave his only begotten Son to die for you, then you will love him, and be able to join with the apostle in saying, "We love him, because he first loved us." Love always begins on God's part, and our love is the effect of believing his love to us.

Do you wish to love God? If so, think much and often of his love. Pray the Holy Spirit, to unfold his love to you and to shed abroad his love in your heart. Love to God, and godlike love to men, is a fruit of the Spirit. He produces it in our hearts. He nourishes it by his holy influences. And just in proportion, as we sow to the Spirit, and enjoy the communion of the Holy Spirit, shall we love God. Love is the great evidence of the New birth, the proof of our adoption into God's family, and the grace that outlives time and all its trials. If we love God, there is no doubt but he loves us;

and if he love us, he will withold no good thing from us. Holy Spirit, fill our hearts with the love of God, and give us experimentally to know what is intended by the word, "He that dwelleth in love, dwelleth in God, and God in him."

Hark, my soul! it is the Lord, 'Tis thy Saviour, hear his word; Jesus speaks, and speaks to thee; Say, poor sinner, lov'st thou me?

I deliver'd thee when bound, And when bleeding, heal'd thy wound; Sought thee wand'ring, set thee right, Turn'd thy darkness into light.

Can a woman's tender care Cease towards the child she bare? Yes, she may forgetful be, Yet will I remember thee.

Mine is an unchanging love, Higher than the heights above; Deeper than the depths beneath, Free and faithful, strong as death.

Thou shalt see my glory soon, When the work of grace is done; Partner of my throne shalt be, Say, poor sinner, lov'st thou me?

Lord, it is my chief complaint, That my love is weak and faint, Yet I love thee and adore, Oh for grace to love thee more.

## HOW CAN I MAINTAIN PEACE OF MIND?

THE apostle exhorts us to "let the peace of God rule in our hearts." But if God's peace ruled our hearts, we should be much more happy, and much more holy than we are. Too frequently, worldly cares, slavish fears, or sinful doubts, rule our hearts. But if we have enjoyed peace with God, if we have been happy in his love, how can we daily live in the enjoyment of that peace? Let us look at this subject a little, and if the Holy Spirit shines upon it, and applies it to our hearts, it will prove a blessing. To maintain peace then, we must.

First, exercise faith in the blood of Jesus. Faith in his blood brought us peace at the first, and that faith must maintain it. We are constantly sinning, and contracting guilt, we must therefore be constantly dealing with the blood. The eye must be every day, yea, every hour, fixed on Jesus as our glorious substitute and sacrifice, we must look to him as bearing our sins in his own body on the tree, as expiating our sins by the sacrifice of himself, and as presenting his blood in heaven, as the price of our redemption. If conscience accuse me, I must look to the blood

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As often as any accusation is brought, I must look to the blood. Nothing but this will calm the conscience, or silence Satan. In vain do we look to our evidences of grace, our attainments, or standing in God's church, nothing will do but faith in the blood of Jesus. We must view it as shed for us, as accepted for us, as having satisfied divine justice for us. We must exercise confidence in it, and rely alone upon it for the pardon of present sin, for the removal of newly contracted guilt. If we walk in the light of God's truth, if we have fellowship with God in Jesus, we shall find that God will have fellowship with us, and the blood of Jesus Christ his Son will cleanse us from all sin. If we would maintain peace with God, we must,

Secondly, place confidence in God. God loves to be trusted. To be treated with confidence. And that we may treat him with confidence he has given us his word of promise, he has sworn that he will not be wroth with us, and has taken us into the relation of children. He wishes us to believe the love that he hath to us. To feel confident that he will perform the promises he has made to us. To ask every thing of him, expecting to receive. Every thing around us may change. Every thing within us may change. But the Lord never changes. Whom once he loves, he loves for ever. If he once adopt us, we are his children for ever. This being the case, we may be sure, that amidst all the

changes around us and within us, we have an unchangeable friend. A source of supply that will never fail us. A father that will never disown us. A God that will never forsake us. Our confidence in God, should be a settled principle. It should actuate and influence our minds. David could sing, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid? Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident." If we would maintain peace with God, we must,

Thirdly, carry every care to his throne. If we try to manage our own affairs, we shall The child should consult his father, expect from his father, and confide in his father; just so, should we consult God on all subjects, expect his counsel and blessing, and confide in his care and love, let outward things go as they will. God's care for us is paternal, it is a father caring for his beloved It extends to our minutest affairs, the very hairs of our heads are all numbered. It is constant, it never flags nor fails. Therefore Peter says, "Casting all your care upon him, for he careth for you." darkness and in light, in poverty and plenty, at home and abroad, our God cares for us. He so cares for us, as to prevent all real evils, and secure our real and eternal good. His care prevents our finally miscarrying, there-

fore Paul says, "We know that all things work together for good, to them that love God, to them who are the called according to his purpose." If then, I carry every trouble, trial, and sorrow to the Lord, and cast them as burdens upon him; if I believe that my God cares for me, and will infallibly overrule every thing that occurs in connection with me, for my good, shall I not have peace? Yes, this is the way of peace, to keep up constant intercourse with God, carrying all that grieves, pains or troubles me to him; and asking and expecting, all that I need from him. If we would maintain peace with God, we must,

Fourthly, be actively employed with a view to his glory. Inactivity of body is an enemy to health; and inactivity of mind is an enemy to peace. Not only so, but if our activity is only for self, or our families, or the things of time, we cannot maintain peace. We must be active for God. We must daily aim at his glory. Morning after morning, we should ask, "How can I glorify God to day?" Nor be satisfied with asking, but, come to a decision as to the course to be taken, and the work to be done. Evening by evening, we should ask, "How have I honoured God to day?" Nor be satisfied with asking, but mourn over our short comings, and seek to act differently on the morrow. If we live for God, our lives will be happy. If aim at God's glory in all we do, our lives

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will be holy. I know of nothing so calculated to correct our errors, curb our passions, controul our desires, or rightly regulate our lives as this: to live under the settled conviction, that nothing is worth living for but to please God, that nothing is worthy the aim of an immortal being but God's glory. If I seek my own, I shall be constantly disturbed, disappointed, and distracted; but if I seek the things that are Jesus Christ's. I shall be happy. If I aim at my own gratification, aggrandisement, or ease, I shall be continually mortified, vexed, and grieved; but if I aim simply and singly at God's glory, I shall live in peace, and enjoy holy tranquillity. We seem to lose sight of the grand end of life, God's glory; and the consequence is, God being dishonoured by us, he will not put honour upon us. He has said, and he will not break his word, "Them that honour me, I will honour; but they that despise me, shall be lightly esteemed." God will not be placed second either in the affections or aims of his people, for he is a jealous God; and yet we are constantly falling into this sin, and this accounts for our want of peace, comfort, and holy joy. O for grace to carry out the admonition of Jesus, "Seek ye first the kingdom of God and his righteousness;" then unquestionably he would fulfil his promise as to all temporal good things, "all these things shall be added unto you!" And being assured of this we should live in peace, and the God of love and peace would be with us.

Brethren, let us daily exercise faith in the blood of Jesus, for the pardon of all our sins; let us exercise confidence in God, for the supply of all our wants; let us be constant at the throne of grace, for the sanctification of all our cares; and let us be actively employed in the world and in the church, for God's glory, and so shall we maintain peace of conscience, and peace with God. So shall we live useful, ornamental, and happy lives; and so shall we die under the sunshine of God's countenance, and depart in peace to be with God for ever. Let us attend to what concerns God's glory first, and make self a secondary object, then shall we be preserved from falling into temptations and snares, into the foolish and hurtful lusts, that drown men in destruction and perdition. Holy Spirit, lead us to Jesus for peace, if we have it not; and lead us to deal daily with the blood of Jesus to maintain peace, if we have it!

Sinners, you have no peace, nor can you have, while you continue in unbelief. You are God's enemy, and you will compel God to be yours. Believe on the Lord Jesus Christ, trust to his precious blood, rest on his faithful word, and you shall enjoy peace.

### A MISTAKE.

Many who hear the gospel, or read the word of God, do not look upon it as addressed personally to themselves. This is a mistake. and a very injurious mistake. I remember one who had sat under the gospel for many years, telling me once, that he had been waiting for God to call him. But when asked to define what he had been waiting for, he could not. I replied, the Lord says, "I have called, and ye refused." God calls you by his word, and whenever the message of the gospel is delivered, it is delivered to you; to you as if no one else were present to hear it. He discovered his mistake, called upon God who had so often called to him, found mercy, and was at peace.

Perhaps, reader, you may have been sitting under the gospel, expecting an undefinable something; and considering that you were doing all required of you, if you merely attended the means of grace, until you received you know not what. This is a mistake, a very grievous mistake. God speaks to you by his gospel, he commands "all men every where to repent." Therefore he commands you to repent. He promises, "he that be lieveth and is baptized shall be saved." He therefore requires you to believe and then to be baptized, and promises you salvation

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He pledges himself to "give his Holy Spirit to them that ask him;" therefore he is engaged to give you the Holy Spirit, if you ask him. He says, "ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you;" if therefore you ask for spiritual blessings as bidden, you shall receive them; if you seek the Lord as directed, you shall find him; if you knock at the door of mercy as encouraged, it shall be opended not you.

ed unto you.

Jesus says, "If any man thirst, let him come unto me and drink:" if then you desire to receive the Holy Spirit, if you thirst for the blessings which God sent his Son to bestow, Jesus calls you to him, and assures you, that you are welcome to receive them. Have you looked at the gospel, thus. If not, you have been under a mistake. The gospel is for every creature, and you are one; therefore it is for you, are to be taught. fore it is for you; all nations are to be taught, therefore you are to be taught. Think seriously over this one text, "The Lord is good, ready to forgive, plenteous is mercy unto all them that call upon him." His mercy is boundless as his nature, his goodness is kept for thousands, and he is ready to forgive every sinner who applies for pardon in the name of Jesus. He pardons freely, cheerfully, and for ever. In a word, he pardons like a God; with the majesty, mercy, and compassion of a God. Forget not, our God is "Ready to forgive."

# DO YOU BELONG TO THE CHURCH?

I no not mean the church as established by law, but the church as organized by the Christ. The church of God is a company of true believers, who are united in the name of Jesus to attend to his ordinances, and carry out his word. In apostolic times holy men preached the gospel, the Holy Spirit rendered that gospel effectual to the conversion of sinners, converted sinners were immersed in water professing faith in Christ, then they were united with the Lord's people, sat down at the Lord's table, and considered themselves as the Lord's property, solemnly bound to observe all the precepts of his word.

They had one book to instruct them, the Bible; one Spirit to teach them, the Holy Ghost; one motive to influence them, the love of Christ; and one end constantly in view,—to glorify God in their bodies, and souls, and spirits, which were God's. They worshipped one Lord, believed in one Saviour, practised one baptism, were inspired by one hope, enjoyed the guidance of one Spirit, formed one body, and rejoiced in one God and Father. They were spiritual, distinct from the world, and happy; religion was with them a reality, and they could say,

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"None of us liveth to himself." All lived to God. and for God.

Do you belong to such a church? Are you a beliver in Christ? Have you been baptized into Christ? Are you united with a congregation of believers, who take God's word for their guide, and aim at God's glory as their end? If not, are you what you ought to be? Are you where you ought to be? Is the will such that to be recorded to it is not? Are you where you ought to be? Is the will of Christ to be regarded, or is it not? Are the precepts of God's word important, or are they not? Is the New Testament to judge you at the last day, (John xii. 48,) or is it not? If it is, and you treat it with contempt by your conduct, how can it justify you before the judgment seat of Christ?

Reader, there is a solemn importance stamped upon God's word. You should believe all its facts, doctrines and promises;

you should observe all its precepts, ordinances, and appointments. It is dangerous to trifle with God. It is unkind and ungrateful to disregard the precepts of Jesus. How can you say you love him, if your heart is not with him? How can your heart be with him, if you treat any part of his word with indifference or contempt? "Behold the Judge standeth before the door." You must give an account to God. Therefore take your New Testament,—read it as in the sight of God,—compare your heart and your conduct with it; nor attempt to satisfy yourself with any thing less than being decidedly a Christian, and belonging to the church of Christ. you should observe all its precepts, ordin-

# CONFESSING CHRIST A PERSONAL DUTY.

"He is of age, ask him."-JOHN ix. 23.

The fear of man bringeth a snare. We have an example of this before us. The parents of the blind man were afraid of the priests, they dreaded excommunication, they would not therefore confess Christ, but they turned the inquirers over to their son, saying, "He is of age, ask him." Let us improve these words for a few moments.

First, HERE IS AN INTERESTING SUBJECT TO INQUIRE ABOUT. A wonderful miracle has been wrought, in which power had been displayed, and mercy manifested. This subject brings before us, a blind man. A man blind from his birth, a man who had never seen this beautiful world, or God's glorious heaven. He had never seen a flower, a book, the sun at noon, or the moon at midnight. He had never seen the most beautiful object in nature, for he had never seen the face of his mother. Poor blind man, how pitiable thy case, how privileged ours! But, behold! a wonderful Physician. One who had skill to heal, and a heart to heal gratis. Jesus

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finds him, heals him, and lets him go. The first thing he saw was the water in which he washed; then he saw the bright blue heavens; then he saw his fellow-men; then he saw his father and mother. Happy man! How changed thy circumstances. Here is an astonishing cure. There could be no virtue in the clay laid on his blind eye balls, nor in the water that washed it away; yet he saw. The virtue was in Jesus, it went out of him. O happy day, in which this poor blind man met with Jesus! O blessed Jesus, to give this poor blind man sight! But let us turn to ourselves. The subject.

1st, Represents our state. We were all born blind. We were all blind by nature. We could not see God in his works, or in his word, or in the person of his Son. We were blind to our own state, as sinners; to our danger, as criminals; to our need of a Saviour; and to the necessity of a change of heart. We saw no beauty in Jesus, nor deformity in ourselves. We were groping about God's word in a pitiable and miserable condition.

2nd, It points out our Deliverer. No one could give sight to the poor blind man but Jesus; so no one could meet our case but Jesus. He came unsent for; he spake the first word; he wrought the wondrous cure. There is no deliverer for a poor blind sinner, but Jesus. No one else can open his eyes, remove his guilt, pardon his sins, justify his

person, or save his soul. Jesus, and Jesus ONLY. can do this.

3rd, It directs us what to seek. An instantaneous cure. Jesus can heal at once. He is prepared to do so. Knowing this, we should immediately apply to him, exercise faith in him, plead with him, and expect a cure from him. "The Lord openeth the eyes of the blind." Poor blind sinner, he will open thine eyes. Cry to him like another poor blind man did, "Jesus, thou Son of David, have mercy on me." And if any wish you to hold your peace, you cry on, cry so much the more, have mercy on me.

Secondly, HRBE IS A SIGNIFICANT DIRECTION, "Ask him." Go not by hearsay, this is dangerous; apply to the principal whenever you can. This would prevent much mischief, and be a cure for more evils than one. Seek correct information on every subject of importance. There are authentic sources, make use of them. "Ask him."

This supposes, 1st, That we know if we are healed. Could a blind man receive his sight and not know it? Shall a sinner be quickened by the Holy Spirit, be enlightened by God's truth, and translated out of the kingdom of Satan, into the kingdom of God's dear Son, and know it not? Real religion has its home in the heart, the seat of life, the source of action. If my eyes have been opened and fixed on God's law, on my past life, and on the person and work of the Lord

Jesus, I shall know it. If you ask me, though I may not be able to discourse eloquently, yet I must say, "One thing I know, that whereas I was blind now I see."

This supposes, 2nd, That we should be willing to confess. It never looks well if persons are afraid or ashamed to confess what God has done for them. Not confess. if Jesus has opened thy eyes; why not? Is he not worthy for whom you should do this? Ought you not to honour him if you can? Did he not say, "He that shall confess me before men, him will I also confess before my Fa-ther, which is in heaven?" Is it not written, "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved; for with the heart men believeth unto righteousness, and with the mouth confession is made unto salvation."

It supposes also, 3rd, That we should be prepared to reply. This is not left to our choice, but is positively required in God's word. Hence said Peter, "Be ready always to give an answer to every one that asketh you a reason of the hope that is in you, with meekness and fear." So that if any one ask, we should be prepared with our answer.

Thirdly, HERE IS A SATISFACTORY BRASON FOR DIRECTING TO HIM. "He is of age."
He is not a child. He is grown up to manhood. He can speak for himself. We all
me accountable. We were not once.

We are arrived at that period now. No one can tell the precise time at which accountability begins. It may differ in different persons. But it is wisely hidden from us. We must every one answer for ourselves. How-ever it may be now, we shall have no one to answer for us at last. "Every one shall give account of himself to God." "We must all stand before the judgment seat of Christ." Yes, each one will be interrogated, and each one must answer for himself. There will be no advocates admitted at the judgment. We may now be interrogated by men, if they see a change in us, if they know that a profession of religion is made by us, they are at full liberty to inquire about it. They may ask, what is it? Why is it? By whom is it? And we should be prepared to answer. By Satan? He often interrogates in order to confuse, perplex, bewilder, and excite doubts and fears. We should not therefore be ignorant of his devices, but be prepared as our Lord was, to answer, "It is written." By conscience? This will interrogate us sometimes, and put very hard and difficult questions to us. By God himself? He speaks to us in his word. He speak also by his providence and Spirit. He interrogates in mercy, to prevent deception, to lead us to make sure work. Let us then be prepared for every applicant, and let us make our calling and election sure—let us learn to read our own hearts. Let us daily read God's word, and let us learn to distinguish between

things that differ.

Reader, do you realise your blindness? You were born blind. Have you been taught this? Have you learned your need of the enlightening influences of the Holy Spirit. Of how many may it be still said, "Having their understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their the Apostle say to you, "Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light?"

Have you applied to Jesus? No one can give sight to the spirtually blind but Jesus, and every sinner who is taught by the Holy Spirit, his need of healing, invariably applies to the Lord Jesus. If you have not applied to Jesus, you are still blind, you are still in your sins, you see not your true state, you do not realise the imminent danger to which you are exposed. Hell flames before you, but you see it not. Heaven glows with beauty and brightness above you, but you see it not. Jesus, clothed with all the glories of uncreated Deity, and with all the beauties of sinless humanity, is presented to you, but you perceive him not. Poor blind sinner, heartily do we pity you, earnestly do we plead with you to go to Jesus, that your eyes may be opened. If you have not applied to Jesus before, apply now, apply at once, for he waiteth to be gracious.

Has he opened your eyes? Some of us can say, "Yes, blessed be God, he has opened mine eyes? But can you say so? What is your opinion of yourself? What think ye of Christ? How does pure and undefiled religion appear to you? What is your valuation of the present world? Your answer to these few questions, will decide as to whether your eyes are opened or no. Have you so seen yourself as to exclaim, "Behold, I am yill I abbor myself and repent in dust, and vile, I abhor myself, and repent in dust and ashes." Have you so seen Jesus, as to proashes." Have you so seen Jesus, as to pronounce him the chiefest among ten thousand, and altogether lovely? Is he to you the Alpha and Omega, the first and the last, the beginning and the ending? If so he hath opened your eyes. Have you owned it to his honour! Ought you not to spread his fame? Ought you not to tell poor blind sinners of it, and try to send them to him? Is it, can it be right to take the cure, and concern it. When a poor woman went behind him, and When a poor woman went behind him, and obtained healing by touching the hem of his garment, he called her before him, and made her publicly tell all the truth. Just so should you do. Shew forth the honour of his name, and make his praise glorious. Are you afraid or ashamed of doing so? Afraid to own that Jesus opened your eyes! Why, what have you to fear? Ashamed to own that Jesus has restored you to sight? Ashamed! Is it possible? Can it be, that a patient raised from the gates of the grave, is ashamed to own the Physician, to whom he owes his wondrous cure? Or, do you care for none of these things? Some do not. You may not. But however it may be with you now, the day is coming when you will care. In a little time you will have to appear before God, to give an account of how you have lived in this world, how you have spent your time, how you have traded to wards God, and if it shall be proved. acted towards God; and if it shall be proved against you, that you have lived to the flesh, against you, that you have lived to the flesh, that you have squandered your precious time, that you have rejected the Lord Jesus, that you have offered daily insults to God, and have been seeking death in the error of your way, the consequences will be fearful. So fearful, that unless you could fathom the depths of hell, analyse the torments of the damped and measure the length of starrity damned, and measure the length of eternity, you cannot tell. O flee! flee from the wrath to come. Are you saying.

> "What shall I do, or whither flee, To escape the vengeance due to me?"

O flee to Jesus, his arms are open, his mercy is free, his heart is willing to save you, therefore flee, flee, flee to him!!!

# "REJOICE IN THE LORD ALWAYS."

#### Phil. iv. 4.

Believers should be happy, always happy. But, if so, their happiness must not arise from anything in them, much less from anything done by them. Because everything within them is liable to change, and everything done by them is imperfect. There is enough in the holiest saint to make an angel sad; but there is enough in Jesus to make the most miserable sinner glad. If, therefore, we would rejoice, we must fix the eye on Jesus; and if we would always rejoice, we must keep the eye always fixed on Jesus. Jesus can make us happy, always happy; and there are certain things revealed of Jesus which ought to make us "Rejoice in the Lord always." For instance.—

Jesus lives always. He was dead, but is alive again, and liveth for evermore. He laid down his life for us. He gave himself for our sins; but he rose again for our justification. And "Christ, being raised from the dead, dieth no more; death hath no more dominion over him." Our comforts may vary; our circumstances may change; but

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Jesus ever liveth. And not only so, but our life is connected with his, as he said, "Because I live, ye shall live also." We cannot rejoice in our dying friends, dying frames, or changing circumstances; but we may rejoice in our living Saviour. "The Lord liveth, and blessed be my rock, and let the God of

my salvation be exalted."

Jesus loves always. His love is like his life, Whom once he loveth, he loveth unto the end; for he is "Jesus Christ, the same yesterday, to-day, and forever." He may change his works; he may change his dispensations; but he will never break his word, or change in his love. That love is from everlasting to everlasting. It was sovereignly fixed upon us, and can never be di-So that amidst all the verted from us. changes that take place within me, and without me, I may rejoice in this, that Jesus still loves me. Aye, and that he loves me as much in adversity as in prosperity; as much in darkness as when his candle shines upon my head; as much when I feel as if I am sinking in the horrible pit, as when I feel that I am standing on the rock. may he cease to be God, as cease to love his people. While he lives he must love, and love the same objects too.

Jesus intercedes always. He ever liveth to make intercession for us. As our great High Priest, he has our names on his breast-plate, dour cause in his hands. He lives for us

in heaven now, as much as he lived for us on earth once. When we cannot pray, he prays for us. He has a fellow-feeling with us, and never can lose his interest in us. His intercession will never close until all our wants are supplied, all our desires granted, and our joy is full. While there is a stumbling-block in our way, or a danger in our path, or a foe to oppose us in our progress, Jesus will not cease to intercede for us. He looks upon us, he loves us, and, pointing to us, says, "I pray for them." Blessed Jesus! how precious is the thought of thy perpetual intercession! When my heart is straitened, when my soul is burdened, when I feel as if I cannot possibly pray, may I rejoice in this, that thou intercedest for me. Yes, yes, Jesus intercedes always.

Jesus prevails always. In the days of his humiliation, at the tomb of Lazarus, he said, "I know that thou hearest me always." The Father never can refuse his Son. His near relationship,—his meritorious work,—his eloquent pleading,—the righteousness of his cause,—all conspire to assure us that he will prevail. If he prevailed in Gethsemane,—if he prevailed on Calvary,—if he prevailed anterior to his resurrection,—surely he will prevail now. Creatures may fail; Jesus never can. Christians may be denied because they ask amiss; but Jesus cannot be denied. If we put our cause into his hands, it is sure to be carried. If we commit our way unt

him, and trust in him, he will bring it to pass. Rejoice then, O my soul, in this, that Jesus prevails for thee, and that thou shalt prevail through him. Others may wish to help us, but cannot; they may attempt to do so, and fail; but Jesus always prevails.

Jesus watches over us always. His eye is ever on us. His heart ever glows with love to us. He says, "I will water it every mo-ment, and, lest any hurt it, I will keep it night and day." He watches over every plant in his garden. He watches over every lamb in his flock. He watches over every child in his family. Nothing can divert his attention from them. We may take our eye off him; but he will never take his eye off us. We may forget him; but he will never forget us. He watches over us to prevent evil befalling us. He watches over us to confer blessings upon us. He times his mercies, and makes them doubly valuable by bestowing them just as they are most need. ed. Rejoice, believer, in this, that be where you may, on land or water, at home or abroad, sick or in health, Jesus watches over you. He will watch by your sick bed, and by your dying pillow, rejoicing over you to do you good, with his whole heart, and with his whole soul.

Jesus cares for us always. Creatures are affected with novelty, and those who care innsely for us now, may cease to care for us rely. Not so Jesus. His care is con-

stant. His care is universal. It not only extends to the whole of our lives, but to the whole of our affairs. We have outlived the care of relatives and friends, but we shall never outlive the care of Jesus. The prophet, surprised at the care and kindness of his hostess, in the days of old, said, "Thou hast been careful for us with all this care, what is to be done to thee?" Her care was a drop, the care of Jesus is a sea. Her care was brief, but the care of Jesus lasts through life. If he enquired, "What is to be done for thee? or, What return shall we make thee?" Surely we ought much more. But what does Jesus ask of us? Only this, to leave all our concerns in his hands, and live happy in the world, free from anxiety and perplexing thoughts. Surely, surely, if Jesus cares for us always,-cares for our bodies, and cares for our souls,-cares for our temporal, and cares for our spiritual welfare,-cares for us now, and will care for us until safe landed on the shores of the better country, we may rejoice in him always.

Jesus is engaged for us always. He undertook our cause in the everlasting covenant. He wrapped our interests round his heart. He identified our cause with his own. He engaged to be our Surety, and pay our debts; to be our Substitute, and fulfil all righteousness in our stead; to be our Sacrifice, and atone for all our sins; to make us his care and charge, until he placed us before his Fa-

ther's face in glory. Nor will he break his engagement. Nor can he fail to do all he has promised. Jesus is our Advocate, we are his clients. He is our Head, we are his members. He is our Bridegroom, we are his The engagement of Jesus embraces all believers, includes all their circumstances, and undertakes to secure their present and everlasting welfare. These engagements stand good, and must stand good until they are discharged by their full accomplishment. Hence our beloved Lord says, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Again, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." Here then again is ground to rejoice in the Lord always, seeing Jesus is engaged for us always.

To conclude: if Jesus always lives for us, always loves us, always pleads for us with his Father, always prevails on our behalf, always watches over us, always cares for us, and is always engaged or bound for us, there is ample ground for rejoicing, and rejoicing always. Happy art thou, oh believer! Who is like unto thee? Who so favoured? Who so privileged? Who so blessed? And art thou dejected? Art thou depressed? Dost thou faint in the day of adversity? Who

# "REJOICE IN THE LORD ALWAYS." 321

then shall be cheerful? Who then shall be happy? Who shall courageously lift up the The poor sinner, who is blind to his own best interests,-the miserable unbeliever, who rejects the good news of a free salvation. -the wretched lover of pleasure, who prefers time to eternity, the indulgence of his base lusts and carnal appetities, to the Lord Jesus,-may well be dejected, depressed, and faint, when trials and troubles come upon lim, But you, with all the promises of God's Word to support you, with a special Providence to supply you, with the love of Jesus to cheer you, for you to be dejected is wrong, entirely wrong! It is your duty to rejoice, and to rejoice in the Lord. your privilege to be happy, let what will come, singing with the prophet, "Although the figtree shall not blossom, neither shall the fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat: the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me walk upon mine high places."

### A GLANCE AT JESUS.

THE Lord Jesus, is intended to meet the wants of man as a sinner. There is nothing that we need, but it may be found in him, and received from him. He has all we need in his fullness, and he has the heart to communicate to every needy applicant. Every day's experience should endear him to us; and every want we feel should send us to his fulness. We must learn to know him, and learn to make use of him, or we can never be happy. We must look away from every thing to him, or we shall never enjoy solid peace. If we felt our need of Christ more deeply, if we believed the word of Christ more firmly, if we visited the fulness of Christ more frequently, we should be more holy, more useful, and more happy. Let us direct our thoughts to Jesus for a few minutes, and may the Holy Spirit reveal him to our minds, and endear him to our hearts. The Lord Jesus is,

The help of the helpless. In the Lord we have righteousness and strength. He is the strength of the needy in his distress. The poor helpless sinner, going to Jesus in all his weakness, will obtain mercy, and find grace to help him in every time of need. The poor, feeble

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believer, crying to Jesnsin histrouble, will find his strength made perfect in his weakness. The weaker we feel, the more suitable is Jesus to us, and the more ready he is to help us. If, therefore, I feel that I have no power to resist Satan, crucify the old man, overcome the world, or perform christian duties, I must look to Jesus for strength, plead with him to help me, and expect to find that his grace is sufficient for me. If plied with temptations, and harassed by the enemy of souls, I must cry to the strong One for strength, lift up the shield of faith, and oppose the blood of the Lamb, if I would conquer, and cause him to flee.

Jesus is the hope of the hopeless. Sin cuts away our foundation from beneath us. Justice appears to frown upon us. God is clothed in terrible majesty. How then can we hope? How can we expect to be blessed of the Lord? Work for life we cannot. To purchase pardon is impossible. If we had any hope before, it now fades and dies. In self-despair, we look around for relief and help. Where is it to be found? In Jesus only. His precious blood, his perfect work, and his gracious word, lay a firm foundation for a sinner's hope. Yes, the vilest may hope, for Jesus has met the demands of the law, he has satisfied the claims of divine Justice, and through him God can be just, and yet the justifier of every one that believeth. Precious Saviour, thou art my hope. In myself I am a poor

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hopless sinner, and a poor hopeless sinner I must remain, for any thing I could do; but thou invitest me to thee, and faith in thy precious blood, generates hope in my soul. Keeping my eye fixed upon thee, I will hope continually, and will yet praise thee more and

more.

Jesus is the strength of the weak. The longer the believer lives, the farther the christian pilgrim travels, the more he feels of his weakness. He appears to himself to get weaker and weaker every day. If he looks to himself, or at himself, he is sure to be discouraged and cast down, but when he takes up his Bible, he is encouraged by the sweet assurance, that the grace of Jesus is sufficient for him, and that God in Christ will be his strength. On Jesus, he is obliged to lean, to Jesus he is obliged to pray, and from Jesus he daily receives supplies of strength. As the vine supplies the branches with sap and nourishment, just so, does Jesus supply his people with strength. The communications are made so silently, so secretly, and apparently, so naturally, that they often flow in unperceived. But when at any time, we are left to ourselves. or when we look back upon the dangers we have passed, the difficulties we have overcome. and the foes we have conquered, we see clearly that Jesus has strengthened us with might according to his glorious power in the inner man. O Jesus, I bless thee for becoming the strength of the strengthless! I bless thee.

that thou hast strengthened me; and I beseech thee to fulfil in me all the good pleasure of thy goodness, and the work of faith with

power.

Jesus is the wealth of the poor. Man as a sinner is miserably poor. He hath not one good thing. He can procure nothing by his own efforts. God knows this, and in his infinite love, he has stored up all the wealth of the universe in Jesus, and has thrown open that fulness to the poor and needy. No one can be poorer, than I am in myself; no one can be wealthier, than I am in Jesus. United to his glorious person, I am entitled to all his immense wealth. He has not only all I want, but all I can desire. He will enrich me now with grace, and he will enrich me by and bye with glory. I may say of Jesus, as David sung of his covenant God, "The Lord is a sun and shield; the Lord will give grace and glory; and no good thing will he withhold from them that walk uprightly." If I have little in possession, I have plenty in the promise. If I have little in hand, I have abundance in hope. Holy Spirit, teach me, when. ever I see my own poverty, whenever I feel my own emptiness, to look to the wealth of Jesus, and rejoice that it is mine! Mine to use. Mine to enjoy. May I be enabled from daily experience to say, "Out of his fulness have I received, and grace for grace."

Jesus is the peace of the disquieted. How many things we meet with, that agitate and

disquiet our spirits. How difficult we often find it, to possess our souls in patience. Resting upon what Jesus is, and on what Jesus has done, we enjoy peace; but if the eye is taken off him, but for one moment, if we are taken up with any other object, we are sure to be agitated and troubled. How little suffices often to ruffle our spirits, agitate our hearts, and perplex our minds; and when this is the case, in vain do we try to calm our own souls, or get back to our resting-place, except we cast ourselves on the all-perfect work of Jesus again. In Jesus is our peace. This man is our peace. For us he made peace by the blood of his cross. To us he willed peace in his gracious testament. To us he gives peace when we exercise simple faith in him. O Saviour! give me to enjoy the fulfilment of that glorious promise, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Blessed Spirit! instruct me to stay my mind on Jesus day by day, and may I repair to him for peace whenever my mind is disquieted either by the conduct of men, the working of Satan, or the dispensations of divine providence. Lamb of God! in all seasons of darkness, in all times of trouble, do thou tranquillise my mind, and when-ever ruffled by storms or tempests, do thou calm my perturbed spirit.

Jesus is the companion of the desolate. Some of the Lord's people are at times stripid, like the oak of the forest in winter. Lovers and friends are put far from them, and their acquaintance into darkness. They feel lonely, they appear desolate. But are they really so? No, for in the hours of lonely woe, in seasons of bereavement and sorrow, Jesus is their companion. Blessed be his holy name, he has said. "Lo, I am with you always." And again, "I will never leave thee, nor forsake thee." They may cry out with David, "Turn thee unto me, and have mercy upon me, for I am desolate and afflicted." They may exclaim in the weakness of their faith, "I am left alone." But are they? No. Even then they may say, and would say, if faith were but in exercise, "I am not alone, for Jesus is with me." Many a desolate believer has found that his sweetest communion with Jesus, his most affecting intercourse with his Saviour has been in the seasons of adversity, and in the hours of loneliness. Bereaved christian, dost thou appear to be alone and desolate? Art thou stripped of thy loved ones, and separated from those with whom thou didst once go to the house of God, with the voice of joy and praise? It is but the voice of Jesus, saying to thee as he did to his disciples once, "Come ye yourselves apart into a desert place, and rest awhile." Or as he spake to his spouse, "Arise, my love, my fair one, and come away. Come away from the creatures, make me thy companion, thy bosom friend. Open thy heart to me. Be familiar with me." Yes, Jesus is bringing



icto esus occupy the plac by others. He is the friend of is all you want. He is th ant. He is a Saviour, an He can save you, but no on me to Jesus! O believe i to Jesus! you will find hir the helpless-the hope of th trength of the weak-th or-the peace of the disquiet on of the desolate-the friend Receive Christ, and you nity. Reject Christ, and you er. Believe in Christ, and a moment. Live in unbedie under the curse of God miserably and eternally dous alternative, you must and be saved, or persevere damned. The glories of rrors of hell are suspended ecting Christ. The greatfer to God, is to disbelieve nake him a liar; to refuse away his promise, and so and suffering the torments his invitation, believing or the happiness of heaven.

thee into closer fellowship with himself, that he may make thee more like himself.

Jesus is the friend of the friendless. heart of Jesus is formed for friendship. He is the model friend. No one ever loved like No one ever condescended like him. He has room enough in his heart for all his friends, and he wishes each one to be "the friend which is as his own soul." One reason, why some of us find no one with whom we can be so free, in whom we can place such confidence, as to tell himall, is, because Jesus wishes to be that one. He says by this very circumstance, "I will be your friend. Tell me all. Tell me every thing. Make free. Treat me with confidence. My ear is open to listen to you. My heart is ready to sympathise with you. My arm is stretched out to help you. My hand is open to supply you. All I have is thine. All I can consistently do I will. Only treat me with confidence. Only make me your friend." Jesus is no summer friend, but he is the friend that sticketh closer than a brother. He is a friend all the year round. Tried believer, look to Jesus as the friend that loveth at all times. Exercise confidence in Jesus, for he is worthy of your trust. Be free with Jesus, for he wishes you to tell him all your mind. Has death stripped you? Has the grave received and hidden your friend from your view? Are you separated by distance from those in whom you could confide? Or, what is worse, has the friend you trusted

proved false? If so, let Jesus occupy the place once occupied by others. He is the friend of the friendless.

Sinner, Jesus is all you want. He is the One that you want. He is a Saviour, and you need one. He can save you, but no one else can. O come to Jesus! O believe in Jesus! O look to Jesus! you will find him to be the help of the helpless—the hope of the hopeless—the strength of the weak—the wealth of the poor-the peace of the disquieted-the companion of the desolate-the friend of the friendless. Receive Christ, and you are made for eternity. Reject Christ, and you are undone for ever. Believe in Christ, and you are saved in a moment. Live in unbelief, and you will die under the curse of God, and must perish miserably and eternally, Mark the tremendous alternative, you must believe in Christ and be saved, or persevere in unbelief and be damned. The glories of heaven, or the horrors of hell are suspended on receiving or rejecting Christ. The greatest insult we can offer to God, is to disbelieve his word, and so make him a liar; to refuse his invitation, cast away his promise, and so prefer living in sin, and suffering the torments of hell, to receiving his invitation, believing on his Son, enjoying the happiness of heaven.

#### LOOK UPWARDS.

WE are too prone to look within, or to look down, and yet experience teaches us, that it is very little use doing so. David said, "I will lift up mine eyes unto the hills, from whence cometh my help; my help cometh from the Lord, which made heaven and earth." We may look into our hearts, until we lose all hope of heaven; and we may look down, until we are dissatisfied with The eye has great everything about us. power, and our comfort very much depends on the objects on which it is fixed. the Lord fix our eyes where he has fixed his own, and then we shall be happy and holy. Let us consider these words, "LOOK UP-WARDS."

UPWARDS, yes! the best things are above. There is the inheritance of the saints, there the city of God, there our Father's house, there the throne of the High and Lofty One, there the seat of Jesus at his right hand, there the hidden manns, there the river of pleasures, there the fountain of life, there the harps of gold, and there the crowns of glory. The best persons are there. There are the Seraphim, there the holy angels, there the

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multitudes of glorified infants, there the patriarchs, prophets, apostles, and martyrs, there the myriads of God's elect gathered from all periods and all places, there is the Lord Jesus as the glorified man, as the exalted God-man, there is the Father of mercies, and there the Holy and ever blessed Spi-The very best of creation is there, in the presence and enjoyment of the Uncreated One. The best pleasures are there. Pleasures sures that are pure and sinless. Pleasures that are perfect and perpetual. Pleasures that feast and fascinate. Pleasures that delight and dignify. Pleasures that sanctify and satisfy. Pleasures varied and elevating. "In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. This is the hope that is laid up for us in heaven, of which we have heard, in the word of the truth of the gospel. Upwards, therefore, let us look upwards, and in the darkest night we shall see some bright star; and by day, we shall behold the glorious sun.

LOOK UPWARDS. Let our thoughts ascend to heaven. We think too much of earth. Perhaps heaven was never less thought of by God's people than now. Let us think of it as a place, where all our wealth, where all our friends, and all our expectations are. Let us think of it as a state, in which all our holy desires meet. A state of perfect holiness, a state of perpetual happiness, a state of pure and uninterrupted devotion. Let our

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affections ascend to heaven. We should set our minds upon it, and let our affections ascend to it. As the apostle exhorts, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." There is nothing here that is worthy of our love, nothing that should captivate our hearts. All beneath the sun is tainted with sin, and injured by the curse. All on earth is hollow, empty, and unsatisfactory. Its things, perish with the using. Its pleasures fade away. Its best hopes are often blighted. It is the seat of Satan's empire, the residence of the enemies of God, and it is doomed to a fiery flood. Its best flowers wear thorns, and its sweetest joys a sting. Upwards then, upwards let our affections ascend. Let our aspirations ascend to heaven. "I will look up," said the Psalmist. "I have a desire to depart, and be with Christ," said the apostle. If heaven contains our treasure, there will be our hearts. If heaven is the residence of our Beloved, thither will our affections ascend. If in heaven only we shall enjoy that holiness and happiness that we seek, thither should our aspirations arise. Let us then seek grace, at the throne of grace, from the God of all grace, that we may daily send our thoughts, affections, and aspirations to heaven.

LOOK UPWARDS, for it will keep the head

from swimming. If providence smile upon us, if comforts flow in upon us, if our fellow creatures are kind and commend us, we are apt to be unduly elated. The pilgrim to Zion travels safer in the storm, than in the sunworld, prosperity often attaches us more firmly to it. As we ascend the ladder of prosperity, the head is sure to swim unless we look up. Yes, we shall get vain, conceited, and giddy; we shall despise the Lord's poor; and giddy; we shall despise the Lord's poor; neglect the Lord's throne, and pervert the Lord's truth, unless we look up. We shall forget our origin, the source of all distinction, and the responsibility prosperity brings with it, unless we look up. Prosperous professor, if you would avoid a dangerous and disgraceful fall; if you would be useful, in proportion to your prosperity; if you would really enjoy the eminence you are attaining, look up. Look upwards, for it will keep the heart from sinking. If the hand of the Lord appears to have gone out against you. If your mercies seem to take to themselves wings, and flee away from you. If the providence of God is stripping you, so that your property and friends are detached from you, like the leaves in autumn; if your sky is overthe leaves in autumn; if your sky is over-cast, and your brightest prospects are cloud-ed; if your sweetest flowers fade, and only bitter herbs appear to thrive on your inheritance; look up, for if you do not, your heart will faint.

Say with the deeply tried and severely exercised prophet, "I will look unto the Lord, I will wait for the God of my salvation, my God will hear me." Look up, or you will faint; and remember the wise man says, "If thou faintest in the day of adversity, thy strength is small." Look up, and plead the promise, "He giveth power to the faint, and to them that have no might, he increaseth strength." Look up, and plead still, for thy Saviour has said, "Men ought always to pray and not to faint." If you feel a faintness come over your spirit, walk out in the garden of God's word, beneath the bright blue heavens of his love, look up to where thy Saviour is seated, and the breezes from the everlasting hills will soon refresh, invigorate, and restore you. Look upwards, for it will keep the eyes from weeping. If we it will keep the eyes from weeping. If we look within, how much there is to make us weep? If we look around, either on the church, or the world, how much there is to church, or the world, how much there is to make us cry out with Jeremiah, "O that my head were waters, and my eyes fountains of tears, that I may weep day and night for the slain of the daughter of my people!" David fixed his eyes on those around him, and he confesses, "Rivers of waters ran down mine eyes, because they keep not thy law." Earth is at times softened with the tears of the saints. Let us therefore look up, and we shall see the tearless company triumphing in eternal love, singing their hymns

of praise to the Lamb, who once wept, and bled, and died on earth; and looking we shall catch somewhat of their inspiration, our tears will dry up, and we shall gladly look forward to the day, when the Lord shall wipe away all tears from our eyes. Look upwards, for it will keep the knees from trembling. Sometimes the cross we have to carry is so heavy, the road we have to travel is so rough, and the hills we have to ascend are so steep, that our knees become feeble, and our hands hang down. And if we look much upon the cross that is laid upon us, or on the road that is to be travelled by us, we feel our knees begin to tremble, and our courage fails. are to be laid on the shoulders, not to be placed before the eye, the road is to be travelled not carefully examined. The traveller who would keep up his spirits, looks forward, thinks of home, anticipates the end of his iourney, and in fancy sees the smoke from his cottage chimney, a hundred times, before he can see it in reality. So brothren, let us look up, our house, our home is there; and looking upwards we shall receive fresh supplies of strength, we shall forget the troubles of the way, while we anticipate the glory that will crown the end.

Sinner, LOOK UPWARDS, thereis the cross, on that cross is the Saviour, He died for sinners. For sinners such as you. He died on purpose to save every one that looks to him for salvation. He calls to thee at this mo-

ment, and he says to thee, to thee personally, as if there was not another sinner on earth, "Look unto me, and be ye saved." As the brazen serpent in the wilderness was placed on the lofty pole, above the tents of the Israelites, that every one that was bitten by the fiery serpents, may look and be healed; just so is Jesus, he is lifted up on high, on purpose that you may look unto him, and obtain vation from him. Look not within, at thy sinful heart; look not back, at thy sinful life, but look up to Jesus. Look not at thy unworthiness, or at the nature and number of thy transgressions, but look direct to Jesus. He wants no recommendation from thee, he looks for no qualifications in thee, but is willing and ready to save thee, just as thou art. His blood will cleanse thee from all sin. His righteousness will fully justify thee before God. His promise will give an unquestionable title to heaven. His Spirit will make thee meet to participate in all the holy pleasures, employments and enjoyments of the heavenly world. Sinner, sinner, look upwards and live.

Tried Christian, LOOK UPWARDS. Thy head is above. Thy Father is above. Thy Comforter is above. Thy happy brethren are above. Thy hope and thy help are above. Thou art tending upwards. Thy inward desires, thy cherished hopes, thy most hallowed affectious, thy sweetest aspirations, are above.

Every moment shortens the day of thy sorrow, and hastens the eternity of thy happiness. Every step is a step out of the world, and a step toward heaven. If you keep your eyes down, you will proceed sighing; but if you look upwards, you will not only proceed, by you will proceed singing. Thy sighs are short, but thy songs will be everlasting. Thy sorrows are measured by moments, but thy pleasures will be for evermore. Time is the date of thy trials, but eternity is engraved on thy joys. "Everlasting joy shall be upon their heads." Holy Spirit, give grace to sinners, and give more grace to saints, that both sinners and saints may look UP-WARDS.

O ye sinners still desponding, Hark! he bids you look and live: Grace so wondrous, so abounding, Can your every woe relieve.

Haste to Calvary, quickly hasten, Nothing trust nor plead but blood: When on Jesus faith can fastem, This must bring you peace with God.

## THE SOUL REPOSING.

THE sinner is a restless being. He must be Separated from God, he is like a branch separated from its parent stock. Exposed to trials, temptations, and troubles, he is like a leaf driven to and fro. rest. but he finds none. His restlessness increases with his years, and becomes more painful as he grows older. He tries many things, he uses many means, but he can find repose in none of them. Thus circumstanced, Jesus calls to him, and says, "Come unto me, all that labour and are heavy laden, I will give you rest." Jesus can give rest, but no one else can: and when the sinner fixes his eye on the person of Christ, opens his ear to listen to the voice of Jesus, and ventures his soul for salvation on the finished work of Jesus, he finds rest. It has found its centre. enjoys repose. It enjoys peace. realizes that it has a home. By faith in Jesus we enjoy rest.

First, from turbulent and conflicting passions. Our love has found an object worthy of it, an object that will delight and satisfy it, Our slavish fears expire, and give way to confidence and peace. Grace from Jesus,

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like oil, causes the waves of passion to subside. It no longer rules the soul. It is not allowed to agitate or trouble the bosom. If evil passions begin to work, the soul looks to Christ, as its pattern; goes to Christ, for the fulfilment of his promise; and rests itself on Christ, as its soothing and comforting couch. Grace counteracts the working of depraved nature, and though there will be occasional conflicts, yet nature must yield to grace, and passion must give way to peace, Just in proportion as we fix our faith in Christ, walk closely with Christ, and seek grace from Christ, shall we enjoy rest from the turbulent passions which trouble the sinner's soul.

Second, from the accusations of conscience. A guilty conscience, except it be seared with a hot iron, will accuse and torment its possessor. Nor will any duties we can perform, or any sufferings we can endure, effectually silence it. Indeed, nothing will satisfy conscience, that does not satisfy the law and justice of God. As therefore nothing satisfied God's violated law and injured justice of God, but the perfect work of Jesus; so nothing but the imputation of that work to us, and a steady reliance upon it, will silence the accusations of a guilty conscience. We must go to Jesus. We must receive the atonement. We must put the whole matter of our salvation into the hands of Jesus, and leave it there, or we shall never enjoy rest. So also, whenever fresh guilt is contracted,

and conscience begins its accusations afresh; we must turn to the cross, we must listen to the cry, "It is finished," and exercise confidence in the merit of his death, or peace will not return. If we renounce self, accept a salvation all of grace, and look to Jesus as our Substitute, we shall rest from the accu-

sations of conscience.

Third, from the condeming power of the law. The law condemns, without exception, every one that breaks the least of its commands. Nor can it acquit or justify any one, who does not produce a righteousness, which comes up to every part of its requirements. As we, therefore, cannot of ourselves, produce such a righteousness, it condemns us, justly; and realizing this condemnation, how can we enjoy rest? Jesus calls us to him, saying, "Come unto me, I will give you rest." How does he do this? By shewing us, that he has fulfilled the law for us. That he has gone to the very end of it, to procure for us righteousness. This righteousness he gives us. This righteousness we are to plead be-fore God, and pleading this, the law is silenced, it is satisfied, and we enjoy rest. Just as the man who had contracted an enormous debt, and could not rest, fearing he should be apprehended and punished; when he has put into his hand, by a friend who has paid the whole amount, a receipt in full of all demands, enjoys rest, so do we by faith in the finished work of Jesus. Then we ask,

"who is he that condemneth?" And if law, or justice, or conscience, or any one answer, "I do," we reply, "Jesus died, died as our Substitute, and by dying paid the whole of our debt; yea, he magnified the law, and made it honourable. If we come to Jesus, and become united to Jesus, we are safe, we are at rest, for "there is now no condemnation to them that are in Christ Jesus."

Fourth, from the fear of man. apt to fear men, especially great men, or rich men, or bad men. But Jesus wishes us to men, or bad men. Dut Jesus wisnes us to come to him, that he may place us in a position, in which we may look at all below us, or on a level with us, or above us, and say, "I fear you not." If I come to Jesus, he not only pardons my sins, sets me a pattern, and gives me employment; but he pledges his word that he will be my friend, and as such, that he will defend my parson maintain my that he will defend my person, maintain my rights, and supply my needs. If therefore I know that the all wise, almighty, and all sufficient One, is pledged to me, to defend me, vindicate me, and supply me, what have I to fear, whom should I fear? Jesus says, to all who come to him, "Fear not them who can only kill the body;" when their rage is at the highest, when they do their worst, fear them not. And if cowardice and fear should be manifested, he expostulates with us, and says, "Who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man that shall be made as grass?" Are you

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the child of the Omnipotent? Are you beloved of the Infinite? Will you then fear poor puny feeble man. Faith in Jesus raises us above the fear of man, and gives us rest even when men rage, rave, and persecute us.

Fifth, from the fear of loss. Temporals may be lost, but not spirituals. Yet not temporals absolutely, because the promise secures us a sufficiency. We may lose luxuries, but not necessaries. We may lose our pocket money, but not our funded property. The Christian can be happy with a little, if he have the presence of God. The enjoyment of a Saviour's love, will make a man sing with the thorn of poverty at his preset and reside in the deepest tribulation. breast, and rejoice in the deepest tribulation.

Many a poor Christian, has exclaimed, "I
have enough," when others would have complained of wants. The fear of losing what we
have, or of being brought to poverty, often
troubles men; but Jesus calls us to him that we may rest. He teaches us to be content with little, and promises that we shall never be left destitute. For our daily bread, he directs us to pray, and that our daily bread shall be given, he gives us his word. If the Governor of the world undertakes to see me supplied, if he only asks me to leave my supplies to him, because he is infinitely wise, and wishes me to be at rest, ought I not to enjoy repose. Jesus, ever liveth; Jesus ever loveth; the word of Jesus never faileth; therefore I need not fear losses.

Finally, from the dread of death. What is there in death for a Christian to dread? Is it not falling asleep in Jesus? Is it not resting from our labours? Is it not ascending the mountain of myrrh, and the hill of frankincense? If Jesus is the resurrection and the life, if Jesus has the keys of death and Hades-if Jesus has said, "He that believeth in me, shall never die"-and if that Jesus is mine, my Saviour, my husband, my all in all, why should I fear death? What should all, why should I lear death? What should I fear in death? The pains, the groans, the dying strife? Has he not said, "My grace is sufficient for thee, for my strength is made perfect in weakness?" How many of the feeblest of his family have triumphed in death, and over death? Jesus would not have us fear death, but rather enjoy peace in the prospect of it, and therefore he says, "Come unto me, I will give you rest." O my Saviour, give me rest, rest from my turbulent passions—rest from the accusations of conscience—rest from the condemning power of the law—rest from the fear of man -rest from the fear of losses-and rest from the dread of death!

Sinner, thou art a poor restless creature, thy bosom is like the troubled sea, wilt thou not come to Jesus, and enjoy repose. It is to thee he speaks, and to all the restless, weary, and heavy laden sons of Adam, when

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he says, "Come unto me, I will give you rest." He can calm thy troubled spirit, he can quiet thy accusing conscience, he can deliver thee from the condemning power of the law, he can fortify thee against all the fears that may beset thee, he can raise thee above the love of life, and above the dread of death. Come then, O come to Jesus! Come to Jesus, just as you are. Come just now. Come, come, come, and you shall enjoy repose, for he will give you rest.

By nature and in trespass dead, His own sad ruin none can read, For death seals up the eyes, No soul appears a sinner lost, Till quicken'd by the Holy Ghost, And then to Christ he flies.

All ye that weary are of sin,
And feel your nature all unclean,
And labour under guilt;
Who find within no dawn of hope,
To Christ your weary eyes lift up,
His blood for you was spilt.

Go, sinner, go, by sin distrest, And Jesus Christ will give thee rest, And act the Saviour's part; He came to save the lost and poor, And such are welcomed to his door, And welcome to his heart.

## THE BOY AND HIS BIBLE.

If we are willing to learn we shall never be at a loss for a teacher, nor shall we be long without a lesson. God speaks to us in a variety of ways and by many means. we need them all, for we are slow to learn what is for our good: may the Lord therefore continue to use means with us, and accompany the means with the power of his Holy Spirit; then we shall not only be benefitted, but become wise unto salvation. Nor can we be said to be truly wise until we have sought and obtained salvation. Nor can we be really rich or safe, except we win Christ and are found in him. But I have a little story to tell; it is short but true, and is calculated to reprove and instruct many of us.

In a town some distance from hence, might be seen, some short time ago, a lad about seven years of age, carefully and constantly reading his Bible. That Bible he loved; the reading of that Bible he enjoyed. It was as light to his eyes, as honey to his palate, and as joy to his heart. His father loved strong drink as much as his son loved his Bible; and he loved the alchouse as much as his son loved the house of prayer. Coming home from the public-house one night, and

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finding his son as usual with his Bible, he looked at it, and saw that some of its corners looked at it, and saw that some of its corners were curled up from use. "How is it," said he, "that there are so many pigs' ears here? Why I have had my Bible these six years, and you won't find one there." "Father," replied the boy, "perhaps you have not read yours these six years, and I read mine every day." What a reproof from a child! And it was true. The Bible and strong drink, the Bible and the alehouse will not some agree. If reading the Bible does not make a man sober and give him a distaste for the public-house, strong drink and the public-house will give a man a distaste for the Bible. We cannot enjoy both. As darkness flies before the light, so does the love of sin before God's word, when it is carefully read and heartily believed. Many a man's Bible will rise up in judgment against him at the last day. The clean unused Bible will be a swift witness against him then. It would be a strange thing to hear of a man being condemned for dogs'-earing his Bible by constant use : but it is to be feared that multitudes will be punished for allowing their Bibles to lie unused on the shelf or in the box. As an old writer observes, "The finery on some Bibles, and the dust on others, will rise up and con-demn their owners at the last day." Reader, let me ask you a few questions.

Have you a Bible?—Can it be possible

hat in the present day, when Bibles are so

cheap and so portable, that an inhabitant of England has not a Bible? Had not your mother a Bible? Did she never give you one? Did she not beg you to read it? Who had your father's Bible? that book that the dear old man prized so much, read so often, and enjoyed so heartily. If you have not one, let me beg of you to obtain one. For less than a shilling you may call a beautiful Bible your own. Or if you could not raise the price, small as it is, it would not be difficult to obtain one as a gift. Get a Bible! Get a Bible, if you have not one. If God indites a book, surely we ought to possess it. If there is a book that contains God's thoughts, and is intended for man's present and everlasting welfare, certainly you ought to obtain it. But the Bible is able to make you wise unto salvation, through faith which is in Christ Jesus.

Do you believe the Bible to be God's book?
—It professes to be written by the inspiration of God. It speaks in God's name. It
speaks as if it gave utterance to God's words.
It must be of God, or it is one of the most
lying books in the universe. If it is of God,
it is the best book extant; but if it is not of
God, it is the very worst book in existence.
One or the other it must be. If it is not
writtenunder God's dictation, it is a pretence,
a sham, a lie; and an awful pretence, a wicked sham, a daring lie it is. It contains histories that are true or false; predicti

that have been fulfilled or failed; promises that are performed or violated; precepts that are good or bad. But its histories have been verified and found true. Its predictions are proved to have been accomplished. Its promises have been made good in millions of instances. Its precepts are generally admitted to be good. It professes to have been written by certain men; and there can be no reasonable doubt but they wrote it. If they wrote the truth they must have been some of the best of men; but if they wrote a lie they must have been the very worst. Would good men lie, impose on the world, and write a bad book? Would bad men write a book like the Bible, which prohibits all sin, and condemns all sinners to eternal torments? Good men could not write it if it were not what it professes to be, of God; bad men would not write it if they could, because it condemns their conduct, and dooms their souls to everlasting woe. The Bible, as a book, stands alone; there is none like it; there never was one like it; there never will be another like it. As there is but one sun to enlighten the world naturally, so there is but one book to enlighten the world morally and spiritually.

Do you read the Bible?—If God writes, we ought to read, especially if he writes on purpose to inform our minds, sanctify our hearts, and regulate our conduct. But this is the design of the Bible. Do you read the Bible

daily? It is the food of the soul; and as you feed your bodies daily, so should you daily feed your souls. Do you read the Bible carefully? It should be read with care and thought. You should endeavour to understand it. Some read the Bible as if it was to act upon them like a charm; if they read so much and so often that is enough. the Bible acts on the heart through the understanding, and it only acts on the conduct through the heart. If therefore the understanding is not instructed by the word, the heart will not be affected; and if the heart is not affected, the conduct will not be reformed. We must know the truth before we shall love the truth; and we must love the truth before we shall practise the truth. Do you read the Bible seriously? It is a book full of seriousness, and the most serious consequences flow from our reading the Bible. It will be a savour of life unto life, or a savour of death unto death. It contains the words that will judge us at the last day. If ever we are serious, it should be when we have God's book in our hands, and while our eye passes over its sacred contents. Do you read it with prayer? No one can fully explain it but the Holy Spirit, which moved holy men to write it. Even David, one of its writers, when he read it, prayed, "Open thou mineeyes, that I may beholdwondrous things out of thy law." If you would see the beauty feel the power, taste the sweetness, and d rive all the benefits from the Bible, which it is calculated to impart, read every page, yea, every verse with prayer. He reads the Bible best who prays over it most. Valuable as learning is, prayer is much more valuable, in order to obtain an understanding of the mean-

ing of God's word.

Do you believe what you read in the Bible?
—God tells you that you are a sinner; that your nature is corrupt and your whole conyour nature is corrupt and your whole conduct sinful; that you are under sentence of death as a criminal: that you lie absolutely at his mercy; that he could justly, and at any hour, send you to hell, simply because you deserve it. But that he is slow to anger, plenteous in mercy, and ready to forgive. That he has proved this by giving his only begotten Son, to do what sinners ought to have done, and to suffer what sinners deserve to suffer; and now, in consequence of what Jesus did and suffered, he can be just, and yet justify every sinner that believes in Jesus. Because Jesus lived for sinners, and died for sinners, he now beseeches you to be reconciled to him and be at peace with him. He ed to him and be at peace with him. He promises that if you believe in Jesus, and are baptized, you shall be saved; but warns you, that if you believe not you shall be damned. He says to you, "Believe on the Lord Jesus Christ, and thou shalt be saved;" but at the same time informs you, "That there is salva-tion in none other, for there is no other name under heaven, given among men, whereby we

can be saved." Do you believe these things? If so, you will flee from the wrath to come by fleeing to Jesus. You will come to God as a poor sinner, confessing your sins, and pleading for pardon, because Jesus died to save sinners. You will put your whole trust in Jesus. You will rely on his finished work alone for pardon and peace with God. You will cry heartily to him, that you may obtain mercy, and find grace to help you in time of need.

Do you practise what you read in your Bible?—If so, you are sorry for your past sins, and while sorry for them you forsake them. You pray heartily and regularly. You praise God that you are out of hell and on the road to heaven. You avoid all temptations to sin, and endeavour to live soberly, righteously, and godly in this evil world. You take Jesus for your great example, and en-deavour to tread in his steps. You are pre-pared to suffer for Christ if called to do it, bearing reproach, contempt, and opposition for his name. You are willing to do anything required by Christ, however contrary to your former habits, or present carnal in-clinations. In a word, you read your Bible as your rule, that you may be instructed in the will of God; and pray earnestly for grace, that you may do whatever the Bible requires of you.

Do you enjoy reading the Bible!—Some read the Bible as a duty, and go to it as to

task. They must read it, for it is their duty to do so. Others read the Bible as a privilege, and go to it as a delight. The one reads it as an order to go abroad, while he wishes to remain at home; the other reads it as he would a letter informing him that the war is ended, peace proclaimed, and that he is shortly to return to his much loved home. one reads it as he would a letter from a hard master: the other reads it as he would a letter from a dear and tenderly beloved father. To the true Christian the Bible is a pleasant book; pleasant as Paradise was to unfallen Adam; pleasant as the grapes of Eschol were to the Israelities in the wilderness; pleasant as the angel's visit to Peterin Herod's There is no book like God's book, when the mind is spiritual—the mind feeds upon it. Reader, do you? Can you say with Jeremiah, "Thy words were found, and I did eat them; and thy word was unto me the joy and the rejoicing of my heart?" Or with David, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth."

Do you speak of what you read in God's word?—Every Christian should be God's echo. We should tell others what God has told us in his word. Many will not read the word of God for themselves, but they would listen to us. Some cannot read the Bible for themselves, we should therefore tell them of it, and offer to read it for them. God works

by his own word; if therefore we wish to do good to our fellow-men, if we would honour God, if we would show our gratitude for what God has done for us, we should speak of the glorious honour of his majesty, and tell of all his wondrous works. How much better would it be to talk of God's word than to indulge in the idle gossip or carnal chat, which many do. May the Lord give us grace to make a good use of his most holy word.

In parting, let the writer say, we should all possess God's word—we should be satisfied of the authenticity and inspiration of the Bible for ourselves—we should read it daily, carefully, seriously, and with much prayer—we should exercise faith in what we read—we should practise all the preceptive portions of that holy book, then we should thoroughly enjoy it, and so be prepared to speak of it to others. Blessed Bible! be thou the man of my counsel, the map of my journey, the solace of my sad hours, and my support in life and in death! Holy Spirit, give every reader a love to the Bible, and may the Bible become the day-book of each one of us!

#### KEEP CLOSE TO CHRIST.

A MINISTER of Christ was dying. He had a young sister whom he tenderly loved, and in whose welfare he felt the deepest interest. She came to pay the last visit, and receive from his lips the last words of advice. words of a dying minister, realizing the value of the soul, and the solemnity of eternity, are important words. Taking her by the hand, and fixing his eyes upon her with a loving look, he said, "KEEP CLOSE TO CHEIST. What could he say of more import? Her life lesson was comprised in four words, "Keep close to Christ." She had come to Jesus, she professed love to Jesus, she found happiness in Jesus; but the dying brother knew the deceitfulness of the human heart; the power of the world's fascinations, and the craft and subtilty of Satan, therefore he exhorts, "keep close to Christ." May the Lord give us grace to get near to him, and then give us more grace, to keep near to him; for alas! how many of us, like Peter, follow him afar off. It is an important enquiry, and will repay a few moment's consideration. WE DO, TO KEEP CLOSE TO JESUS?

We must keep close to his word. Here he

reveals his mind, displays his love, and exhibits his beauty. It is a revelation of his deepest, sweetest, kindest thoughts. It is an exhibition of his infinite, eternal, deathless love. It is a mirror in which we may see his unparalleled beauty and excellency. No one can keep close to Jesus, who does not daily, seriously, and prayerfully read his word. That word, received into the heart by faith. digested by meditation, and reduced to practise in the life, will bring the soul and Christ together. For the more we know of Christ, the more we shall love him, the more we shall prize, pant for, and seek to enjoy his presence. Blessed Spirit, help us so to read the word, as always to find Christ in it; and by it endear him more and more unto us, and bring us into closer fellowship with him.

We must attend to his ordinances. Gospel ordinances all exhibt Christ, bring us to Christ, and lead us into fellowship with Christ. Baptism, is a burial with Christ. The supper is feasting with Christ. Preaching is publishing Christ. Hearing is hearing Christ. Praying is unitedly addressing Christ. In the ordinances Christ meets with his people, he manifests himself to his people. They are the galleries in which he walks. The chambers in which he rests. The palace in which he is enthroned. Every believer can say, "We have seen the goings of our God, even the goings of our king in the sanctuary." If we would meet with Christ, we must r

where he directs us. If we would speak with Christ, we must go where he grants audience to his people. If we would keep close to Jesus, we must follow the Lamb whithersoever he goeth. The footsteps of the flock, indicate that the shepherd is near; and Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." To despise the ordinances, is to despise the Saviour who instituted them; and toneglect the ordinances, proves that we do not prize the presence and approbation of Jesus as we ought. Or, in one word, that we are

not anxious to keep close to Jesus.

We must think much of Christ. Our thoughts always influence our feelings, and if we think too much of carnal things, we are sure to get at a distance from Christ. Christians often complain that they love Christ so little, enjoy Christ so little, resemble Christ so little, but how can it be otherwise, when they think of Christ so little? Jesus should have the cream of our thoughts. We should direct our thoughts to him often through the day, and fix our thoughts on him the last thing at night. "As he thinketh in his heart," said Solomon, "so is he." And this is true in reference to most subjects. If our thoughts are not with Christ, our hearts are not with Christ. But we must not merely think of him, but think highly of him; yea, endeavour to think of him as God thinks of him, and

speaks of him in his word. Think much of Christ, if you would keep close to Christ.

We must be much in prayer. Prayer brings Christ and the soul together, for no man can go to the Father, but by him. If I. pray, I must use his name, plead his merits, and rely on his influence, or I cannot prevail. Many professors are satisfied with certain set periods for prayer, and if they pray morning and evening they are satisfied. But if we would keep close to Christ, we must learn to pray everywhere, to continue instant in prayer, to pray without ceasing. Ejaculatory prayer, proves that there is life in the soul, even more than set seasons of prayer; and if the heart is warm, if the desires are strong, if the soul is lively, it will be very frequently directing up its short, pointed, powerful prayers to heaven. If we read much of Christ, and read rightly; if we think much of Christ, and think pleasantly; we shall be much in prayer to Christ, and thus shall we "keep close to Christ."

We must be exercising faith in Christ. Not only believing that he is, or that he came into the world to save sinners, but realizing that he loves us, takes a deep interest in us, always keeps his eye on us, and is ever with us. We must stay the mind on Jesus, exercise confidence in Jesus, and look for the incessant attention of Jesus. A simple faith will view Jesus as taking an interest in all our affairs, even the minutest; as listening to our cries,

even the feeblest; as prepared to confer on us blessings, even the greatest. Faith leans on Jesus, as the travelling spouse on her beloved. Faith looks to Jesus; as the sick man to his physician, and as the poor man to his generous benefactor. Faith confides in Jesus, as the child does in its kind and affectionate father. Faith, if scriptural and lively is always going to Jesus, and receiving from Jesus. It carries every care, every cross, every trial to Jesus; and pleads with him to sanctify it, until he sees fit to remove it. Faith sees Christ, when reason cannot discern him. Faith hears Christ, when sense can detect no sound. True faith and Christ are never long apart, nor far apart. If therefore we would "keep close to Christ," we must daily, yea hourly, exercise faith in Christ.

We must love Christ. Nothing brings parties together like love, nor will anything keep parties together like love. But love cannot be forced, it must be fed and nourished. I cannot compel myself to love any one, by a mere effort of the will; but I may so think of a person's excellencies, and speak of a person's virtues, and dwell upon a person's beauty, that I may fire my heart with love. If therefore, I would love Jesus, I must read of him, think of him, and get into his company; and if I do this, I shall soon feel my heart going out to him in desire, and at length, cleaving to him in love. If I really love Jesus, I shall

want to be in his company; and if I am much in his company, my heart will be soon filled with love to him; and if my heart is full of love to him I shall get close to him, and keep close to him. It is, when we suffer our love to wax cold, or when we wander from the object of our love, that we sink into gloomy doubt and darkness; and when this is the case, we are at a distance from Jesus. Let us, therefore, direct our thoughts more to Jesus, lift up our souls more frequently to Jesus, and pray the Holy Spirit to shed abroad the love of Jesus in our hearts, and then we

shall "keep close to Christ."

We must be employed for Christ. Jesus has something for us to do, and he wishes us to do it. Not but he could carry on all his affairs without us, but he wishes us to show our love to him, by doing something for him. Active Christians, if they are working from a right motive, and if his honour is the object they aim at in all they do, enjoy much of the presence of Jesus. The Beloved frequently goes into his garden, like Boaz, he goes into his harvest field, and speaks lovingly to his servants. The diligent soul is made fat, while the slothful soul suffers hunger. The idle must expect reproof, but the industrious will be indulged with the smile. If I would "keep close to Christ," I must go where he is, I must do what he bids; and his bidding is, "Son, go work to-day in my vineyard." Begin work at once, and keep on until I say to my ser-

vant, "Call the labourers and give them their hire." If we do not devote our talents to Christ, and spend our time in the service of Christ, we shall never "keep close to Christ."

Christ, we shall never "keep close to Christ."

We must be constantly expecting the appearing of Christ. He says, "Behold, I come quickly, and my reward is with me, to give unto every one according as his work shall be." Primitive believers lived, expecting him; they stood prepared for him, therefore they could do, or suffer, any thing in his cause. Death had no terrors for them, it was going to be with Jesus; life had no peculiar fascinations for them, for they lived realizing the fact, that they knew not the day, nor hour, in which their Lord would come. Nor did they amear to be at all anxious about it. in which their Lord would come. Nor did they appear to be at all anxious about it, their object appeared to be, to be prepared, ei-therfor death, or the advent. Hence Paul said, "Wherefore we labour that whether present or absent, we may be accepted of him." "Ac-cepted of him," this was the point. If they could commend themselves to Jesus, the world may scoff and persecute them; if they could commend themselves to Jesus, their grand object was obtained by them. The writer can bear testimony from experience, that he has found nothing so effectual, in bringing him close to Christ, and keeping him close to Christ, as a daily realization of the uncertainty of the period of his Lord's advent, and the believing anticipation of his coming.

To conclude, if we would be happy in the ways of God, if we would adorn religion in all the relations of life, if we would be useful to our fellow men, we must "keep close to Christ." If we would conquer inbred sin, if we would overcome the world, if we would triumph over the prince of darkness, we must "keep close to Christ." If we would be free from slavish fears, if we would enjoy the assurance of our salvation, if we would be joyful in tribulation, we must " keep close to Christ." If we would bear pain with fortitude, if we would endure privations with courage, and if we would meet death with confidence, we must "keep close to Christ." And if we would "keep close to Christ," we must prize his ordinances, peruse his word, meditate on his glories, be much at his throne, believe in his name, love his person, work in his cause, and live daily expecting his glorious appearing.

Reader, do you know what it is to be close to Christ? Have you fled to him for refuge, as to the hope set before you in the gospel? By nature we are all without Christ, strangers to Christ, afar from Christ. Grace teaches us our need of Christ, brings us to the feet of Christ, and then unites us to the person of Christ. Being thus brought to him, we should abide with him; having received some knowledge of him, we should attend to Peter's admonition, "Grow in grace, and in the knowledge of our Lord and Saviour Je-

sus Christ." If our knowledge of Christ increases, if our faith in Christ strengthens, if our love to Christ abounds, we shall keep close to him, and if we keep close to him, we shall be useful and happy. But if we wander from him, if we fail to exercise confidence in him, we shall become dull, lifeless, and unhappy. Let us therefore see to it, that we have come to Christ, that we are believers in Christ, that we have received the Spirit of Christ; and then, let us make it our daily object, and aim, wherever situated, or however circumstanced, to "KERP CLOSE TO CHRIST."

And did the darling Son of God,
For sinners deign to bleed?
The purchase of that precious blood
Must needs be rich indeed.

Saints, raise your expectations high; Hope all that heav'n has good, Think what the blood of Christ can buy; Invaluable blood.

Eye hath not seen, nor ear hath heard, Nor can the heart conceive, What blessings are for them prepar'd; Who in the Lord believe.

## FULL CONFIDENCE IN JESUS.

A DEATH-BED is a great detector. What will do for life and health, will not often do for a sick bed and a dying hour. Many persons have a religion, that will satisfy them while external things go tolerably well with them, but if called to pass through the furnace of affliction, or to do battle with the floods of persecution, it is found to be insufficient. Not only so, but persons possessed of true spirituality, often find that on the bed of sickness, and on the dying pillow, they need something deeper and stronger, than any thing they had experienced heretofore. They want to grasp the arm of the Omnipotent more firmly, to rest on the promise more simply, and to trust in Jesus more heartily. Then they see more clearly, and feel more sensibly, the need of the presence, power, and operation of the Holy Spirit. mariner often has to cast much overboard in a storm, so has the believer in the prospect of death, to cast away as the ground of his dependence in the sight of a holy God, all his doings and feelings, and to rest simply and alone on the person and finished work of Christ.

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I have just been reading of an aged believer, who, after an eventful life, lay peaceful and happy on his dying pillow, waiting for the moment of his departure; who, on being asked as to his hopes for eternity, replied, "I HAVE FULL CONFIDENCE IN JESUS." O blessed state! O happy experience! He stood at the gate of the invisible world, death was just turning the key to open it, he was going in a path he had not trodden before, but he had no fear, his mind was unruffled, all was peace, because he had full confidence in Jesus. He knew whom he believed, and was persuaded that he was able to keep that which he had committed unto him, against that day. He sought Jesus in health, he exercised faith in Christ in life, and now while battling with sickness, and facing death. he was happy, for he had full confidence in He could now say, if he could not sing, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me." Like the apostle he could say, "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

He had full confidence that Jesus was Divine. He knew him to be God. He had worshipped him as such, and realized sweet communion with him. He could therefore confide in his power, to sustain him; in his mercy, to sympathize with him; in his love,

to carry him safely through; and in his faithfulness, to fulfil his word, on which he relied. He knew that Jesus was human, and as such knew by experience all his pains, weaknesses. and sorrows. O what a comfort it is to realize, that we have not an High Priest, who cannot be touched with the feeling of our infirmities; but one who was in all points tried like as we are, yet without sin! Jesus, all the glories of the divine nature, and all the excellencies of the human meet. While he sympathises with his Father in all his glory, he sympathises with us also, in all our misery. Through his human nature, he has a realizing knowledge of all we suffer, and all we need; and by his divine nature, he can support and comfort us under the So that at all times, in all places, and under all circumstances, we may have full confidence in Jesus.

He had full confidence in what Jesus had done. He realized that Jesus while on earth personated him. That all he did, he did for him; that all he suffered, he suffered for him; and that the doing and dying of Jesus, constituted a righteousness, in which he could stand justified before God. He felt that the perfect work of Jesus was enough. Having that to plead before God, he knew that he could not be condemned, he felt he should be justified. He had renounced his own righteousness, which is of the law, and desired to be found in Christ, trusting in his righte-

ousness alone. He had placed the obedience of Christ, against the sins of his life; he had placed the sufferings and death of Jesus, against the demerit of his disobedience; and he had peace, yea, he had full confidence, that through what Christ had done and suffered, he would be admitted into heaven, and enjoy everlasting life. He was not therefore tormented with doubts, nor agitated with fears, but exercising full confidence in Christ, he was enabled to joy in God, and

face death with courage.

He had full confidence in what Jesus had said. He could trust him, believing him to be faithful and true. Much of our discomfort arises from our want of confidence in God's word. If we heartily believed it, and stayed ourselves upon it, we must be happy. He has said, "All that the Father giveth me, shall come to me; and him that cometh, I will in no wise cast out." He has said. "Come unto me, all ve that labour and are heavy laden, and I will give you rest." He has said, "He that believeth on me, hath evorlasting life, and shall never come into condemnation, but is passed from death un-He has said, "I give unto my sheep eternal life, and they shall never perish, neither shall any one pluck them out of my hand." He hath said, "I will never leave thee, nor forsake thee." Now if we exercise confidence in these words of Jesus, what have we to fear? Whom shall we fear?

Jesus will save us from sin, support us in life, succour us in death, and introduce us into his Father's presence with exceeding joy. Believing this, we may lie down in comfort on our sick bed, we may peacefully lay the head on our dying pillow, and, when departing, rejoice in hope. Well therefore may the aged christian, when asked of his hopes for eternity, say, "I have full confidence in Jesus."

Reader, how is it with you? Have you any confidence in Jesus. If you know him, by the teachings of his Holy Spirit, if you have committed your soul unto him, if by experience you have proved him to be a faithful God, if you believe the Bible to be his book, and carefully consider what he has spoken to you there, you ought to have not only some but full confidence in Jesus. He is your Saviour. He is your faithful friend. He shed his blood for you. He has given his word to you. He has pledged his character in giving you his word, and can you doubt him? At least, can you encourage a doubt? Can you attempt to justify a doubt? Is not doubting sinful? What can he do more to inspire you with confidence? What can he say more to deserve your faith? If you do not believe him now, when will you? If you have not confidence in Christ now, what will give you confidence? Do you say, O my wicked heart? What has the wicked-ness of your heart to do with it? Does that

affect his word? Did he say, "If you have a good heart, or if your heart is pretty tolerable I will save you?" Did he not tell you, before you knew it, that your heart was deceitful above all things, and desperately wick-ed? Do you say, "But my sins are so ma-ny and aggravated?" What has that to do with it? Did he say, "I will save little sinners? I will live and die for the moral. the amiable, and the excellent?" There is not one word of this sort in the Bible. He knew all your sins, and your great sinfulness; and therefore he said, "Come now, and let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow, and though they be red like crimson, they shall be as wool." He knew what you would feel and fear, and therefore he said, "I came not to call the righteous, but sinners to rerepentance." How ever depraved the heart, how ever imperfect the life, looking to Jesus. resting on Jesus, exercising confidence in Jesus, we shall be saved. And the gospel, as the good news of free grace, of a full atonement for sin, as containing a hearty welcome to all sinners to come to Jesus and be saved. lays a foundation for the fullest confidence in Jesus.

But some one may read these lines, who has no confidence in Jesus, but is placing confidence in his own poor performances, his good motives, good intentions, and a round of religious duties. My friend, you are

building on the sand. By works of law, shall no flesh living be justified. Your doings will say, "I do not expect to be saved for these, but God is merciful, and he will take the will for the deed." God has no mercy for a sinner out of Christ. God can only show us mercy through his dear Son, and unless we renounce every thing of our own, good and bad, and look for salvation, as a gift of free grace, through Jesus Christ alone, we can never obtain mercy from God. Hence, said the Apostle, "By grace are ye saved, through faith, and that not of your-selves, it is the gift of God." "We," said Paul, "have believed in Jesus Christ, that we might be justified by the faith of Christ."
If therefore the apostles expected salvation alone by grace, if they believed in Christ, that they might be justified, can we expect to be saved in any other way? If we do, we deceive ourselves; and if we expect to be saved by so doing, we shall be woefully disappointed. There is salvation in Christ alone; and the salvation that is in Christ, becomes ours, by believing in him alone; therefore he said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." Holy Spirit, work faith in all ou

hearts! May we exercise faith in Christ, and enjoy peace with God now, and when we come to die, may we be able honestly to say, "I HAVE FULL CONFIDENCE IN JESUS.

The Saviour bears a precious name, Of sacred pow'rs possess'd: It takes away the sinner's shame, And gives his conscience rest.

No name on earth is half so great, Howe'er extoll'd by fame; Nor can celestial tongues repeat A more exalted name.

Sweet name! the sinner's blest relief, His med'cine, food, and joy! 'Tis help in trouble, ease in grief, 'Tis gold without alloy.

Jesus thy name to us is dear, It saves us from our fees. Arm'd with its pow'r we need not fear, Tho' earth and hell oppose.

In many painful conflicts past,
Thy name has brought us thro';
Nor wilt thou give us up at last,
Whom thou hast sav'd till now.

We hope ere long to see thy face, To join with those above; And sing in yonder glorious place, Thine everlasting love.

### CLING TO THE CROSS.

THE cross of Christ represents his perfect On the cross he finished the work the Father had given him to do. Here he finished the atonement for transgression, here he expiated sin, and here he brought in an everlasting righteousness, for all who believe in his name. To embrace the cross, therefore, is to receive and rest upon the perfect work of Christ, as the ground of our acceptance with God. And faith in the cross, is believing that Jesus has made a full atonement for our sins, and venturing on that atonement alone, for the salvation of our souls. Clinging to the cross, supposes that I have let go every thing else, and that I throw my arms around it, and venture the whole weight of my eternal interests upon it, Clinging to the cross, intimates that I have both arms at liberty, that I turn my back on every thing else, and facing it I clasp it with a firm grasp, as a drowning mariner would a broken mast that was floating by his side. There must be the renunciation of self, of every good work, of every service, sacrament, office, and pretension, or there will be no clinging to the cross. Self-despair always

precedes this exercise of the soul; consequently there must be sound conviction of sin, a heartfelt sense of danger, and a thorough weaning from all false refuges. The cross will not unite with any thing else, in laying a foundation of hope, or a ground of acceptance with God. It must be the cross alone. Therefore, said the Apostle, "God forbid that I should glory, save in the cross of my Lord Jesus Christ, by which the world is crucified unto me, and I unto the world." Having embraced the cross, we should never loose our hold of it, nor allow any thing to tempt us to draw one hand from it, but firmer and firmer should we grasp it. This then is our exhortation, Cling to the cross.

CLING TO THE CROSS, if you would enjoy peace of conscience, and peace with God. Jesus made peace by the blood of his cross, and we can only know peace by embracing the cross. The moment the eye is taken off self and every other object, and fixed on Jesus alone as dying the just for the unjust, we have peace. And so long as the eye is kept steadily fixed on the cross, we enjoy peace; but if only for one moment, any object is allowed to come between our eye and the cross, our peace is disturbed. Nor can we recover our tranquillity, until we again turn from every thing else, and fix the eye on the crucified One. The soul may try prayers, penances, ordinances, any thing, every thing,

but there is no solid, settled peace, but by clinging to the cross. Cling to the cross, if you would enjoy confidence in God. In the cross we see, that Jehovah is a just God and a Saviour. On the cross we see written in large capitals, "God is Love." From the cross we hear Jehovah say, "Fury is not in me." The cross reveals God to us as "Gracious, merciful, long suffering, and abundant in goodness and truth." Through abundant in goodness and truth." Through the cross we see God, not exacting, but offering, not expelling, but inviting, not threatening, but promising. If I look at God through the cross, I see a gracious Father, a loving friend, a glorous portion. At the cross there is every thing to inspire, feed, and strengthen confidence. Here slavish fears die, doubts are speedily dispersed, and joy and praise spring up in their room. At a distance from the cross, the confidence of a distance heaves fashle it fades and dies. sinner becomes feeble, it fades, and dies: the closer we cling to the cross, the stronger, the steadier, the more influential our con-fidence becomes; let us therefore cling to the cross, and thus hold fast the confidence we had at the beginning. CLING TO THE CROSS, if you would have courage in the cause of Christ. Nothing nerves the heart like faith in his blood. Nothing emboldens the soul like a firm hold of the cross. Courage is sure to be needed, for every christain soldier must go to the war. Christ keep militia. He has no feather-bed soldie

mere show. We must fight, if we are to conquer; and we must conquer if we are to reign; and in order to this, courage is necessary. If we look at the nature, number, ex-perience, and determination of our foes; there is enough to dishearten, and cast us down. If we consult the flesh, we shall be sure to turn cowards and run away. But if we cling to the cross, we shall be encouraged by the example of him who died on it, we shall be inspired by the love that impelled him to endure it, and the very grasp we give it, will fire our souls and fill us with fervour; so that we shall be ready to cry out with Paul, even when we see our enemies in all their boasted glory, "None of these things move me, neither count I my life dear unto myself." Let us therefore cling to the cross, and so shall we have courage to endure hard-ness, as good soldiers of Jesus Christ. CLING TO THE CROSS, though your sins

CLING TO THE CROSS, though your sins rise up before you like mountains for their aise, like the sands on the sea shore for their number, and glowing like scarletand crimson, in colour. For no sins, however great, or however numerous, should tempt us to despond, or let go our hold on the cross, seeing the blood of Jesus Christ cleanseth from all sin. No sinner every perished because Christ could not save him, or because Christ would not save him; but sinners perish, because 'hey will not come unto Christ that they ght have life. There is that buoyancy in

the cross, that it will never let any one sink who clings to it. If our sins were ponderous as the globe, or numerous as all the particles of created matter, yet embracing the cross of Jesus, they are all forgiven, and forgiven for ever. Blotted out as the dark clouds, that obscured the sun for a little while on the summer's morning. Cast like the stone from the angel's hand into the depths of ocean. Forgiven and forgotten for ever. CLING TO THE CROSS, though Satan try to induce you to let go your hold. He may suggest, that you are not one of God's elect, that for you the Saviour never died, that your day of grace is past, that you have committed the unpardonable sin, or that God has given you unpardonable sin, or that God has given you up. He may try to lead you to compare yourself with some of the saints, who are deeply sanctified; or he may point to the hardness of your heart, your want of love to Christ, the apparent uselessness of your life, the confusion of your mind on spiritual subjects, or your want of life and power in But let him suggest what he may jects, or your want of life and power in prayer. But let him suggest what he may, let him paint on your imagination what pictures he will, let his fiery darts be hurled at your head or heart with never such force, still cling to the cross. Clinging to the cross, you are a match for Satan, and he well knows that; therefore he will try by all means, to get you to let go your hold. He will pervert doctrines, misapply portions of script and labour with all possible skill and ass? to withdraw you from the cross. But whenever he attempts this, let him use whatever means he may, remember it is written of your brethren who were once just as you are now, that, though Satan, that old serpent, the devil, deceived the whole world, yet they overcame him by the blood of the Lamb, and the word of their testimony.

CLING. TO THE CROSS, though dulness and gloom appear to settle on your soul. It is but for the trial of your faith. If you cannot see the cross distinctly, grasp it more tightly. Hold by it more firmly. The cross of Jesus was hidden by darkness once, but it on-ly lasted three hours; and the darkness that now broods over your soul, will not last long. Cling to the cross, and behind it the sun will soon be seen to rise, and mounting to the meridian, it will disperse your gloom, dissi-pate your fears, brighten your evidences, and give you beauteous views. CLING TO THE CROSS, if providence frown upon you. Your circumstances may change, they may become perplexed and very trying, but clinging to the cross, the soul is safe, the eternal inheritance is sure, and the end will be bright and glorious. Providence without, often tries grace within; but the promises, all of which are confirmed by the blood of the cross, are intended to support and sustain it. All may be depressing without, and all may be gloomy within, sin may appear to be appalling, and Satan may do his worst to distress you, still

cling to the cross. Cling firmer and faster, the more discouragements arise, and temptations try you. If tempted to relax your hold, say, "Never! Let what will come, happen what may, under all changes without and variations within, I cling to the cross. If I must

perish, here I die."

CLING TO THE CROSS, then, all through life. Never take the eye off it, never withdraw the hand from it. By day and by night, at home or abroad, on the land or the sea, in poverty and plenty, in darkness and light, in sorrow and joy, cling to the cross. CLING TO THE cross, especially in death. The sick bed, the dying pillow, the painful disease, the dying pangs are before you. Then Satan will make hislast on slaught. The heart and flesh will fail The Jordan overflowing its banks, and perhaps elothed with storms, will roll before Then you must burst all earthly bonds. and withdraw the affections from all earthly loves. This, this is the time to cling to the If Satan harass you, hold up the If death terrify you, hold up the If conscience accuses you, silence it with the cross. When launching away, press the cross more firmly to your heart than ever, and plunge into death's dark river, relying solely on the cross.

CROSS OF JESUS! thou art now the ground of my hope, the object of my faith, the theme of my ministry, the subject of my song, the antidote of my miseries, and the joy of my

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heart. O may the cross of Jesus, become growingly precious to me, and through life and all its changes, may I cling to the cross of Jesus. But, when death, often dreaded death shall come, though I want no crucifix, may the cross of Jesus stand out in bold relief before my mind's eye, on that may I gaze when my eyes are glazed by death, on that may I rest when I feel all around giving way, and resting alone on this, or clinging fast with a death-grasp to it, may I gasp my last, exclaiming,

"O the sweet wonders of that cross, Where God my Saviour loved and died; Her noblest life my spirits draws, From his dear wounds and bleeding side,

"I would for ever speak his name, In sounds to mortal ears unknown; With angels join to praise the Lamb, And worship at his Father's throne."

#### LINES

# ADDRESSED TO TWO YOUNG FRIENDS ON THEIR MARRIAGE.

HAIL, happy pair, united in the Lord, According to the precepts of his word; On you may every needed grace descend, To sanctify and keep you to the end!

As one in Christ, may you together live, And thus to all around a pattern give; Daily receive from Jesu's boundless store, Imbibe his spirit, and his name adore.

His love to you is singularly great, In raising you from nature's low estate: Uniting you to his beloved Son, And thus cementing both your hearts in one.

Walk close with him in faith and holy peace, Thus will your confidence and joy increase; Believe his promises, observe his law, And from his doctrines consolation draw.

He bids you love each other for his sake, Abram and Sarah for examples take; Together live as heirs of endless life, A loving husband and obedient wife.

In prayer and praise begin each passing day, That God in you his goodness may display; For those who honour him, shall honoured be, And in each trouble his salvation see.

**879** Digitized by Google SUSAN, obey your husband in the Lord, And form your conduct by the holy word: Yield to his will, his comfort always seek, To him in tones of kindness ever speak.

Govern your temper, much depends on this, Without it there is no domestic bliss! An angry word will often stir up strife, And mar the comfort of the marriage life.

Be not reserved, but open all your heart, Your husband may relief or joy impart; He should your confidence and love possess, Nor can he e'er be satisfied with less.

Study his comfort, e'en before your own, Let all his wishes cheerfully be done; Please him if possible in all you do, And thus the strength of your affection shew.

Next to the word of God, consult his will, Respect his judgment, and be lowly still; This will secure esteem and pleasing praise, And pour bright sunshine on your darkest days.

Make home the happiest place beneath the sun, Let all your household work be neatly done; Soothe all his sorrows, and if filled with grief, Let kind attention yield him some relief.

Deny yourself, and you will live in peace, Yielding will make your happiness increase; The wife must to her husband subject be, If true domestic comfort she would see,

Be soft and pliable in all your ways, So will your husband love his wife to praise; Not like the stubborn oak refuse to bend, But dike the osier bow, and strife will end. You won his heart, let no one take your prize, And no one can, if you are truly wise; A woman's care, and sympathy, and love, All but omnipotent will often prove.

No little jealous feelings once indulge, Nor aught entrusted to you e'er divulge; Respect your husband's character, and show That you would honour him in all you do.

A meek and quiet spirit should adorn Rach christian wife, and every-where be wurn; No sparkling gem can be compared to this, It is the secret of domestic bliss.

Be prudent in the purchases you make.
Think of the poor, for your Redeemer's sake;
Nor MOAED what would their painful wants relieve,
Nor WASTE what they would thankfully receive.

Make home your paradise, strive day by day, Each christian grace and virtue to display; Industriously your every power employ, If you would health and happiness enjoy.

Devote your talents to the Saviour's cause, Nor slight nor disregard his holy laws; Aim to be useful in the church of God, Which he hath purchased with his precious blood.

Study to be a careful, frugal wife, A holy, useful christian, all through life; A honour to your husband and your home, Prepared for whatsoever change may come.

Live like a temple of the Holy Ghost, Nor let your time or talents e'er be lost; Do good to all you can, then give the praise, To him who gives you all, and crowns your days. WILLIAM esteem and love your chosen bride, As Jesus loved the Church for which he died; Bear with her weakness, keep her in the way, That leads to honour and eternal day.

Rule her by love, her company prefer, Let none be equal in your heart to her, Provide for all her wants with prudent care, Nor let a rival take you in her snare.

Lead her to Jesus DAILY to be blest, Exhort her on his promises to rest; Let pure religion in your house bear rule, Nor let the fervours of devotion cool.

Be early home each night to offer prayer, Late hours will with good order interfere; Avoid temptations, come from whom they may, Be regular and thus good sense display.

Honour your wife, for so the Lord requires, Esteem, and gratify her just desires; Treat her with confidence, and let her prove Your strong attachment, and her growing love,

She is your equal in the sight of God, Beloved and purchased by a Saviour's blood; A fellow-heir with you of grace divine, And will in Jesu's perfect likeness shine.

Indulge no bitter feelings in your mind, Be dignified, yet courteous and kind; Rule, but let reason and religion sway, Your conduct and decisions day by day.

You are the head, and therefore need be wise, 'Tis yours to think, provide, and sympathise; To counsel, influence, protect and guide, Walk close with God, and you shall be supplied.

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Your Sunday School and Bible class regard, Attention here will bring a rich reward; The house of God frequent with constant care, You'll find refreshment, light, and comfort there.

Visit but seldom, ever love your home, Those seldom prosper who delight to roam; The closet such neglect, and bible too, And family devotion hurry through.

Do every thing by rule, keep all in place, Good order gives the home a special grace; Divide your time, you will have none to spare, If business, wife, and God, have each their share.

You need be prudent in such times as these, And aim in all you do the Lord to please; His blessing only can make rich indeed, His presence solace in the time of need.

Live out the christian, honour Christ the Lord, Copy his bright example, trust his word; Avoid each downward path, each carnal scheme, Let sovereign goodness be your constant theme.

Go hand in hand in Zion's sacred road, Carry the cross till you sit down with God; Meet every trial in the Saviour's strength, And you will triumph in his name at length.

Study the fashion your Redeemer set, Expect to meet the enemies he met; He suffered, you must suffer with him here, And through the thorns and briers persevere.

But, O the joy, to stand before his face, Clothed in his righteousness, adorned with grace; Hear from his loving voice the welcome word, Enter into the glory of your Lord! May William and his chosen bride receive The grace and glory Jesus has to give; Adorn the gespel, spend a useful life, Recape the snares which cause domestic strife.

Be bless'd with offspring, which shall yield them joy, That they may every talent well employ; And when they die, may those who bear their name Extend his kingdom, and exalt his fame.

May many happy years their portion be, Their children's children may they live to see; And while their days roll peacefully along, The Saviour and his love be all their song.

While they with joy their happy course pursue, Seeking to honour God in all they do; With joy may all related join to bless The conduct of his providence and grace.

Eternal Spirit, fill them with thy love, Let them thy power and gracious teaching prove; Use them to spread the Saviour's truth abroad, And lead the young to glory and to God.

Preserve from every sin and hurtful snare,
Make them the objects of thy constant care;
Guide them through life, and crown their journey's
end,

Their God, their Father, and their constant Friend.

And when their pilgrimage on earth is done, May they sit down with Jesus on his throne; Rnjoy the saints' inheritance above, In all the splendours of immortal love.

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